

Published by

A. T. UPADHYE B. A.
MANICKDAG, BELGAUM

FIRST EDITION

All rights reserved by the editor.

Printed by

S. P. Chaugule

at the MAHARAJA PRESS, BELGAUM

FOREWORD.

I have great pleasure in writing this foreword to the edition of *Kummāputtachariya* by Mr A T Upadhye. The book had been prescribed as a text for the First Year in Arts for the last 7 or 8 years. But with the introduction of *Ardhamāgadhī* at the Matriculation, it is now prescribed as a textbook for that examination. The editions of the book which are available in the market at present are meant only for the college students. Mr Upadhye has, therefore, rendered a valuable service to the Matric students by bringing out a *School Edition* of the book which is bound to be very useful to them. In the Introduction besides briefly discussing other topics, he has given a topically arranged summary of the text. His method of giving translation just below the text will make its study much easier for the beginner. In the Notes, which are exhaustive, he has given Sanskrit renderings of all Prākṛit words. On the whole, I am quite sure, the book would be of great help to the High School students.

N. V. VAIDYA,

*Professor of Sanskrit & Ardha Māgadhī,
Fergusson College, POONA*

CONTENTS.

Foreword	....	...	Page.	3
Preface	....	....	...	5
Introduction	....	...	...	6
कुम्भापुत्तचरियं-Text and Translation	....	....	17-54	
Notes	....	....	55-110	
शुद्धिपत्रम्	....	....	111	

PREFACE

The main object of this new edition of *Kummāputtāchariṇī* is to meet the requirements of the students appearing for the S. L. C. examination for which it has been prescribed as a text book in Ardhamāgadhī by the University of Bombay. The other editions of the book were intended for college students. But with the introduction of Ardhamāgadhī at the S. L. C. examination with prescribed text books, a necessity was felt of bringing out a *School Edition* of *Kummāputtāchariṇī*, which is one of the text books prescribed for the examination to be held in 1937.

The present edition thus being avowedly a *School Edition*, the Notes are as exhaustive as they possibly can be. While writing the Notes no knowledge of Ardhamāgadhī grammar is taken for granted on the part of the student, who is however, expected to have a working knowledge of Sanskrit. Every Prakrit word and expression is followed by its Sanskrit rendering and then its English meaning is given. In the case of lengthy expressions and compound words, every word is shown separately in the Sanskrit renderings, and then again the Sanskrit rendering of every word follows, into brackets, its English meaning. Thus the convenience of the student is cared for even at the cost of repetition. Grammatical forms including case terminations have been explained or noted. The Notes are so exhaustive that it will not be an exaggeration to say that no word or expression occurring in the text has been left unexplained or unaccounted for. For ready reference and convenience the Translation is given just below the text, the Text and the Translation being thus printed on one and the same page. It is confidently hoped that the edition of *Kummāmuttāchariṇī*, as presented here, will be found eminently useful to the High School students for whom it is specially designed.

In conclusion I have to offer my sincere thanks to my friends—Prof N. V. Vaidya M. A. of the Ferguson College, Poona, who has obliged me by writing a Foreword and Prof B. A. Chaugule M. A. of the Langary College Belgium who constantly stood by me till the moment the present edition saw the light of the day.

MANICKBAO BELGAUM

14th June 1936

}

A. T. UPADHYE

INTRODUCTION

I

I Religious Narrative Literature and its Purpose.

The narration of stories finds an important place in the literature of every religion. The average man is neither capable of, nor interested in, thoroughly understanding the abstract principles of his religion. The stories, therefore, are intended to impress upon his mind the importance of observing religious practices and vows by placing before him examples of persons who have attained Eternal Bliss or birth in Heaven by the observance of such practices and vows. They also tell him how persons have suffered innumerable miseries by not following the precepts of religion. Thus the stories persuade the ordinary humanity to do good acts and to abstain from doing bad ones. Another purpose of the stories is to establish the superiority of the religion to which the writer of a particular story belongs over other religions, and particularly over those which the writer considers to be the rivals of his own religion. Though the stories are thus used for the propagation of religion, they also possess a great human interest, as they depict in minute details the ups and downs in the lives of men and women with reality and vividness. Jain literature, especially, is rich in stories of this description, and the present work *Kummāputtachariyam* is one such story.

2. Kummāputtachariyam—Its Object

Kummāputtachariyam is a short narrative poem illustrating the importance of Bhāva-purity of thought or sincerity of heart—among religious practices and vows. The author says —“Religion is fourfold being distinguished as charity, penance, character and purity of thought, out of them all

4 The Author and his Date

The concluding stanza of Kummaputtachariya states that it was composed by Jinamankya, the chief disciple of Hemavimala. Nothing more than this is known about the author of the work. It may be assumed that this Hemavimala was the same as the Hemavimala who is the 54th Ācharya according to the Pattavali of the Lipagichchha, whose date is given to be the beginning of the 16th century A. D. We have therefore to conclude, in the absence of further evidence, that Jinamankya was the author of Kummaputtachariya and that he lived in the first half of the 16th century A. D.

II

SYNOPSIS OF THE STORY

I Introductory (1-8)

Lord Mahavira once arrived at a garden at Rajagriha, whereupon the Gods constructed there the Assembly Hall for his preaching. Occupying a seat therein, the Conqueror delivered his sermon on the excellent religion 'Religion', he preached "is fourfold comprised of charity, penance, character and purity of thought—the last being the most efficacious of them all. It was by virtue of this purity of thought that Kummaputta attained omniscience even while he was still a layman." Thereupon Indrabhuti, the senior-most disciple of Mahavira requested him to tell who Kummaputta was and how he attained omniscience even while leading the life of a householder. Then the Divine Mahavira narrated the story of Kummaputta as follows—

II Kummaputta's Previous Lives (9-94)

In the country of Bharata which is situated in the continent of Jambudvīpa there was a well-known city named Murganapura. King Drona ruled there with Drona as his principal queen. They had a handsome and virtuous

son named Durlabha. The prince always took delight in the sport of tossing up boys in the sky (9-13)

Once there arrived at the garden of the city an omniscient sage named Sulochana. In that very garden there lived a Yaksini named Bhīdrāmukhī who had her under ground residence beneath a banana tree. Paying her respects to the sage with great devotion, she spoke to him thus — "Divine Sir, in my previous life I was a woman named Manavati and wife of the Vindhya god Suvela. On the termination of that life I have been born here as a Yaksini. Please tell me where my husband is born." The omniscient sage told her that her husband was born in that very city as prince Durlabha, the son of king Drou. Delighted at this news, the Yaksini assumed the form of Manavati (which she had in her previous life) and approached prince Durlabha who was engaged in his sport of tossing up boys. She reproached him for engaging himself in a wretched sport and asked him to follow her if he had a curiosity to behold strange and wonderful things. The prince then followed her to her under-ground residence. He was so much struck with wonder at the sight of its splendour that he began to doubt whether he was in dream or whether he was witnessing a creation of magic. Without keeping the prince long in suspense, she told him that he was brought there for her own purpose and that her mind's desire was fulfilled after a long time by her re-union with him. By her words and by her beautiful eyes there was awakened in the mind of the prince a recollection of his previous life and with it his affection for her. He then stayed there enjoying various pleasures of life with her (14-36)

Darlabha's parents, unhappy on account of the loss of their son, left no stone unturned for his search but could not get even more information about him. On being inquired, the omniscient sage told them that their son was taken away by a Yakṣiṇī. He also narrated the story of her affection for the prince in his previous existence. 'Divine Sir,' the parents again inquired of the sage, "shall we any day meet our son?" "Yes," replied the sage. "the meeting will take place when I shall come to this place again" (17-18)

Becoming disgusted with worldly life on hearing this account, the parents of the prince accepted monkhood at the hands of the sage and passed their days in the strict observance of the vows of monkhood. On a certain day that omniscient sage Suloचना, while moving from place to place, arrived at that very garden, accompanied by the royal ascetics. Knowing by her Avidyā knowledge that the end of the prince's life had come near, the Yakṣiṇī asked the sage if it was possible to prolong life by any means. Learning from the sage that it was absolutely impossible to prolong life, the Yakṣiṇī returned to her residence greatly dejected at heart. When, after being pressed by the price, the Yakṣiṇī told him the cause of her grief, he consoled her, saying "Who would think of permanence when life is as evanescent as a drop of water?" Then at the desire of the prince the Yakṣiṇī took him to the omniscient sage. Seeing their son after a long time, the parents of the prince began to lament. The prince too when he learnt from the sage how his parents had taken to monkhood on account of their grief for him, clung to them and wept bitterly. Then

the omniscient sage, considering that it was a proper occasion for preaching religion, spoke as follows (46-70)—

The parable of the Merchant

who lost his Chintāmaṇi Jewel.

That being who, being fortunate enough in getting human existence, does not carefully practise religion is like one who having got a Desire-yielding Jewel drops it into the ocean. In a great city there was once a merchant who was very proficient in the arts and in the science of testing jewels. He once thought to himself—“What is the use of all other gems? It is the Chintāmaṇi gem, the best of all gems, that is worth possessing, as it accomplishes whatever is desired” He then dug mines at many places to get that gem, but with no success. Some one advised him to sail to Ratnadvīpa, where he would get his desired object from the Goddess Āśāpūri. He then went there and propitiated that Goddess, who, being pleased, asked him the motive with which she had been worshipped by him. The merchant said—“This my effort is directed towards the acquisition of the Desire-yielding gem” The Goddess replied—“Your *karma* is not productive of any good to you, for the Gods bestow wealth upon one in accordance with one's *karma*.” The merchant then again said—“There was no necessity of propitiating you if I had good *karma* to my credit. So give me the Desire-yielding gem; let what is ordained befall afterwards” The Goddess then gave the Desire-yielding gem to the merchant, who, being delighted, set out on the return voyage. After the ship had reached the middle of the ocean, the merchant was one day sitting on the edge of the ship with his gem. The full moon had then just risen in the sky, and looking at the moon, there arose a curiosity

in his mind to know whether his gem or the moon was the brighter. He took the gem in his hand and began to compare the lustre of the two. While he was engaged in doing this the priceless gem slipped, through his misfortune, from the palm of his hand and dropped into the sea, and he could not recover it in spite of vigorous searches made by him. Similarly, a living being, subjected to carelessness, loses the human existence, obtained with difficulties after a series of various existences. Those who practice the Religion of the Jina are indeed blessed, they alone reap the harvest of the human existence (71-89)

Hearing this discourse, the Yaksini accepted the Faith and the prince took to the life of monkhood. The prince and his parents strictly practised monkhood, by virtue of which they were born, after death, in the Mandara Vimāna of the Mahāsukra heaven. The Yaksini, too, dropping down from heaven, was born as Kamalā, the wife of king Bhramara. Having followed the Religion of the Jina and by virtue of their having auspicious thoughts at the last moment of their lives, both Kamalā and Bhramara were born as gods in that very heaven (90-94)

III The Life of Kummāputta (95-194)

In the city of Rajagrha there once ruled a king named Mahindaśiha with Kumma as his queen. Once the queen had a dream in which she saw a beautiful celestial mansion. In the morning the queen hastened to the king to ask him the meaning of her dream. She was extremely delighted to learn from the king that the dream signified that she would get a virtuous son who would enlighten the world (95-104)

On the termination of his existence as a god (in the Mandara Vimāna of the Mahāsukra heaven) the prince's

soul got into the womb of queen Kumudā. During pregnancy the queen expressed a desire to listen to religious discourses and scriptures. The king then invited the Exponents the Six Systems of Philosophy for delivering religious sermons to the queen. The queen was extremely grieved to listen to the discourses of their respective religions which allowed injury to living beings and the like, for all religious practices are good for nothing if there is no compassion. The king then summoned a learned and virtuous ascetic of the Jain Faith who gave his discourse as follows — "The Religion consists in the protection of the six groups of living beings. It is for this reason that the vow of abstinence from injury to living beings has been given the foremost place among the Five Great Vows." The queen was greatly delighted and satisfied on hearing the discourse of the Jain ascetic (105-118)

On an auspicious day, in due course the queen delivered of a son and the birth of the child was celebrated with great rejoicing. In conformity with the queen's desire during pregnancy to listen to religious discourses the child was named Dharmadeva. He was also known as Kummaputta as being the son of Kumma. Being very intelligent he learnt all the seventy-two arts by himself. However, by reason of his having bound down and tossed up boys in his previous life he became a dwarf — his height measuring only two cubits. Bewitching the minds of minds by his unparalleled beauty and virtues the prince gradually attained to youth (119-127)

In youth everyone is affected by various sensual objects but Kummaputta who had realized the Truth was unaffected by them. Even gods like Hari, Hara and Brahman were

subjugated by the objects of senses. However, Kummāputta was really blessed, for he subjugated even the objects of senses. One day, while he was listening to the Scriptures being expounded by a worthy monk there sprang in his mind the recollection of his former existence. Being convinced by virtue of this recollection of the worthlessness of worldly life, he annihilated his actions by resorting to pure meditation and thus attained infinite and resplendent omniscience (128-133)

Although Kummāputta attained omniscience, he did not take up to monkhood, thinking that his parents would die of grief for him in that event. So, practising monkhood in spirit, he remained at his residence for the enlightenment of his parents. It is the powerful working of pure mental condition that Kummāputta attained omniscience even while staying at his residence. Like Kummāputta, the sovereign king Bharata, Ilaputra and Āśadbabbhūti had formerly attained omniscience, by virtue of this pure mental condition, even while they were still householders (134-146)

In the Mahāvīdehaketra, there was a city named Rayanasanchaya, ruled over by the sovereign king Devāchicha. One day the Tīrthakara named Jagaduttama arrived at the garden of the city in the course of his wanderings. Knowing of the arrival of the Jina, Devāchicha went there to pay his respects to him. The Jina Jagaduttama then delivered a sermon on the opportunities and importance of the human existence and the Jain Faith (147-162)

As stated above, the embodied souls of Kamala (who was the Yaksini in her previous existence), Bhramara, Droma and Drumā were born in the Mahāśukra heaven. Dropping down from there, they were born as Khechara

entered on the path of destroying *karma* in succession. Becoming omniscient, all the four *ajgas* then again approached the Jina and took their seats in the assembly of the omniscient. Indra, who was sitting there, asked the Jina the reason of their not bowing to him. The Jina replied—“From Kummāputta they have attained their omniscience, and this is the reason why they have not bowed to me.” Indra then again asked when Kummāputta would renounce worldly life. The Jina replied that the renunciation would take place in the third part of the seventh day (173-186)

Then the high-souled Kummāputta discarded his clothes and accepted monkhood. Taking his seat on a golden lotus made by gods he delivered his religious sermon as follows—“Religion is four-fold, being distinguished as charity, penance, character and purity of thought. Out of these the purity of thought is of the highest value, being the most efficacious antidote against inauspicious deeds. Just as the giving of protection from fear is the best of all gifts, the omniscience of all the five types of knowledge, or the pure meditation of all forms of meditation, so the purity of thought is the best of all religious practices. The meritorious beings attain omniscience by observing purity of thought, even while they are still house-holders, and I cite my own example as an illustration in this respect” (187-191)

‘Hearing this religious discourse, the parents of Kummāputta became enlightened and accepted monkhood. Many other persons also took to various religious vows. Thus, enlightening many men and living the life of an omniscient monk for a long time, Kummāputta attained Eternal Bliss (192-194)

जिणभाणिक्कावेरह्यं

कुम्मा पुत्त च रि अं ।

नमिक्कण वद्धमाणं असुरिन्दसुरिन्दपण्यपयकमत्तं ।

कुम्मापुत्तचरितं वोच्छामि अइं समासेणं ॥ १ ॥

शायगिदे वरनयेर नयेरहापत्तसयलपुरिसवरे ।

शुणसिलए शुणनिलए समोसदो वद्धमाणजिणो ॥ २ ॥

देवेहि समवसरणं विहिअं बहुपावक्कम्मओसरणं ।

मणिक्कणययसारण्यायारपद्दपरिष्फुरिअं ॥ ३ ॥

तत्तय निविट्ठो वीरो कणयसरीरो समुद्दणंभीरो ।

दाणाइच्चउपयारं कदेइ धम्मं परमरम्मं ॥ ४ ॥

दागतवसीलभावणभेएहि चउच्चिद्धो हवइ धम्मो ।

1. Having saluted Vardhamana whose lotus-like feet are bowed down to by the foremost of demons and gods, I shall concisely narrate the story of Kummaputta.

2 The *Jina Vardhamāna* (once) arrived at the temple of *Guna* in (the garden) *Gunasilaka* in the excellent city of *Rājagṛha*, where all good people conducted themselves within the limit of law.

3 The gods constructed the *Assembly Hall*, which destroys many sinful deeds and which was brightened by the splendour of (three) ramparts constructed respectively of jewels, gold and silver of the highest quality.

4. *Vīra*, who was serene like the sea, and whose body resembled gold, took his seat there and expounded the greatly delightful religion of four kinds—charity and others (as follows)—

5. The Religion is four-fold being distinguished as charity, penance, character and purity of thought; out of

सर्वेषु तेषु भावो महत्पभावो सुण्यव्यो ॥ ५ ॥

भावो भवुदहितरणी भावो सगापवगपुरसरणी ।

भविष्याणं मणचिन्तिअअचिन्ताचिन्तामणी भावो ॥ ६ ॥

भावेण कुम्मपुत्तो अवगयत्तो अगदियचरित्तो ।

गिहवासो वि असन्तो संपत्तो केवलं नाणं ॥ ७ ॥

एत्यन्तरे इन्द्रभूई नामे अणगारे भगवओ महावीरस्स जेट्ठे अन्तेवासी
गोयमगोसे समचउरंसरीरे वज्जरिसहनारायसंघयणे कणगपुलगनिषसपम्हगारे
उग्गसवे दित्तवे महात्तवे घोरत्तवे घोरत्तवस्सी घोरयम्भत्तेवासी उच्छूढघरीरे
संखित्तविठलतेउलेस्से चउदसपुग्गी चउणाणोवगए पयहि अणगारसएहि सद्धिं

them all purity of thought should be known to be of the highest efficacy.

6. Purity of thought is a boat for (crossing) the ocean of wordly life; it is a path to the town of Heaven and Absolution; it is the Desire-yielding jewel which yields for the meritorious unattainable things thought of by their minds.

7. By virtue of the purity of thought *Kummāputta* realised the Truth and attained perfect knowledge without accepting monkhood, even while staying in his house.

Then the ascetic named *Indrabhūti* of the *Gautama* family, the Divine *Mahāvīra*'s seniormost disciple,—whose bodily posture was symmetrical (having four equal sides),—who possessed that built of the body in which the bones are fastened round with stripes of bones at the joints and are held together by nails of bones at the sides,—whose complexion was as fair as a streak of gold on the touch-stone or as a lotus,—whose penance was severe, resplendent, great, fierce and austere,—who observed strict celibacy,—who neglected his body,—who possessed immense illuminating power concentrated (in his body),—who had studied the Fourteen Pūrva Scripture,—who possessed (the first) four

निम्न अरिबगवज्ज पालद् निष्कण्टक ॥ १० ॥
 तस्स भरिन्दस्स दुमा नामेण पट्टराणिशा अत्थि ।
 पैकरेदेवस्स उमा रमा जहा वासुदेवस्स ॥ ११ ॥
 दुल्लभनामकुमारो सुकुमारो रम्मरूवजियमारो ।
 तेषिं सुओ त्थि गुणगणमण्डारो बहुजणाधारो ॥ १२ ॥
 ओ कुमरो नियजुव्वणराजमएण परे बहुकुमारे ।
 कन्दुकमिव गयणतले उच्छालिन्तो सया रमद् ॥ १३ ॥
 अज्जरिण तस्स पुरस्सुज्जाणे दुग्गिलाहिहाणम्मि ।
 सुगुह सुलोयणनामा समोसडो केषली एणो ॥ १४ ॥
 तत्थुज्जाण जक्खिणि भरुमुही नाम निवसए निच्च ।
 बहुसालकस्सवट्ठुमअहठियभवणम्मि कयवासा ॥ १५ ॥

glory of his valour, protected his kingdom without troubles and always free from enemies

11 The senior queen of that king was Druma by name, to him she was as (loving as) Umā to god Shankara or Ramā to Vāsudeva

12 They had a delicate son named Durlabha, who excelled Cupid by his charming beauty, and who was a store-house of a number of virtues and a support of many people

13 Elated by his youth and royalty, that prince always took delight in tossing up many other boys like balls in the sky

14 One day there arrived at the park named Dargila in the city a worthy preceptor and omniscient sage named Salochana

15 In that park there always resided a Yakṣiṇī named Bhādrāmukhī, who dwelt in a mansion situated beneath a banyan tree named Babusāla

केवलकमलाकलिय संमयहरण सुलोचना सुगुह ।

पणमिय भस्मिमेण पुच्छइ सा जक्खिणी एव ॥ १६ ॥

“ भयव पुब्बभवे इ माणवई नाम माणवी आसि ।

पाणापिया परिभुग्गा सुवेलवेलधरमुरस्स ॥ १७ ॥

आउखए इत्थ वणे भइमुही नाम जक्खिणी आया ।

मत्ता पुण मज्झ कहिं उप्पन्नो ? नाइ आइसमु ” ॥ १८ ॥

तथो सुलोचना नाम केवली महुरवाणीए भणइ—

“ भदे, निसुणसु नयरे इत्थेव दोणनरवइस्स सुओ ।

उण्णो तुज्झ पिओ सुदुल्लहो दुल्लहो नाम ” ॥ १९ ॥

त निसुणिय भइमुही नाम जक्खिणी दिट्ठा ।

माणवईरुवधरा कुमरसमीवम्मि सपत्ता ॥ २० ॥

16 Having bowed with great devotion to the worthy preceptor Sulochana, in whom the lotus of omniscience was fully blown and who was a dispeller of doubts, that Yaksya, asked him thus—

17 “ Divine sir, in my former life I was a woman named Manavati, wife of the Velandhara god Suveta to whom I was as dear as life ”

18 “ When (that) life terminated, I was born in the garden as a Yaksya named Bhadramukha, but tell me, sir, where my husband is born ”

Then the omniscient sage named Sulochana said with sweet words—

19 “ Hear, O fortunate lady, your beloved is born in this very city as king Drona’s son named Darlabha, who is very difficult to be obtained ”

20 The Yaksya of an auspicious face named Bhadramukha was delighted to hear that, and assuming the form of Manavati, she arrived near the prince

ददूण तं कुमारं बहुकुमरच्छालनिक्षतल्लिच्छं । ३

सा जपद्द हसिऊणं किमिमिणं रङ्गरमणेणं ॥ २१ ॥

जइ ताव तुज्झ चित्तं विचित्तचित्ताम्मि चञ्चलं होइ ।

ता मज्झं अणुधावड्ढ वयणमिणं सुणिय सो कुमरो ॥ २२ ॥

• तं कर्णं अणुधावड्ढ तच्चयणकुऊड्डलाकुलिअचित्तो ।

तप्पुरओ धावन्ती सा वि हु तं नियवणं नेइ ॥ २३ ॥

बहुसालवड्डस्स अहेपहेण पायालमज्झमाणीओ ।

सो पासइ कणमयं मुरमवणमईव रमणिजं ॥ २४ ॥

तं च केरिसं ?

रणमययम्मपन्तीकन्तीभरभरिअभिन्तरपएसं ।

मणिमयत्तोरणधोरणितरणपहाकिरणकच्चुरिअं ॥ २५ ॥

मणिमययम्मअहिट्ठिअपुत्तलिअकेलिखोभियजणोहं ।

बहुभत्तिचित्तचित्तियगवक्कलसंदोइकयसोहं ॥ २६ ॥

21-23. Seeing the prince solely engaged in tossing up boys, she smiled and said (to him)—" what is the use of this wretched play ? If your mind is excited by (observing) strange and wonderful things, then run after me ". Hearing these words, the prince ran after that maiden, his mind being excited on account of the curiosity caused by her words. She too, running before him, led him to her garden

24. Being taken to the centre of the nether world by a path beneath the Bahusāla banyan tree, he saw a golden celestial mansion which was exceedingly charming.

And of what sort was it ?

25. Its inner region was filled with a flood of light proceeding from rows of pillars studded with jewels. It was variegated with strong rays of light proceeding from rows of jewelled arches

• 26. It excited crowds of people by the sportive movements of dolls placed on pillars studded with jewels; and it

एयमवलोकितुं सुरभवनं भवणविसृज्यकरं ।

अद्विन्द्यमावन्नो कुमरो ह्य चिन्तितं लग्नो ॥ २७ ॥

“ किं इन्द्रजालमेयं एयं सुमणम्म दीसए अइवा ।

अहयं नियनयरीओ इह भवणे केण आणोओ ? ” ॥ २८ ॥

इय संदेहाकुलियं कुमरं विनिवेशिऊण पण्डे ।

विघ्नवइ वन्तरवह, “ सामिअ, वयणं निसामेसु ॥ २९ ॥

अज्ज मए अणुमए, चिरेण कालेण नाह दिट्ठो सि ।

सुरभिवणे सुरभवणे निक्कज्जेणाणिओ सि तुमं ॥ ३० ॥

अज्जं चिय मज्झ मणोमणोऱहो कण्ठपायवो फलिओ ।

जे सुकयसुकयवसओ अज्ज तुमं मज्झ भिलिओ सि ” ॥ ३१ ॥

इय वयण सोऊणं वयणे दट्ठणं सुनयणं तीसि ।

was rendered beautiful by numerous windows decorated with paintings of various kind-

27. Seeing that celestial mansion which would excite the mind of the (whole) world, the prince was struck with great wonder and became engaged in thinking thus—

28. “ *Is this a trick of magic? Or is it being seen in a dream? Who brought me to this mansion from my city?* ”

29. Placing on a couch the prince whose mind was thus excited with doubts, the Vyantari lady entreated him (thus)—“ *My lord, listen to my words.* ”

30. “ *My simple-minded lord, to-day I saw you after a long time. I have brought you to this celestial mansion in this fragrant garden in order to achieve my own object.* ”

31. “ *Only to-day the desire of my mind, the desire-yielding tree (as it were), has borne fruit: because to-day you are united with me on account of the merit of my good deeds.* ”

32. Hearing these words and seeing her face with

पुन्यभवस्तसि सिनेहो तस्तस्य मणममी समुल्लसिभो ॥ ३१ ॥

कथं वि एसा दिदृष्टा पुन्यभवे परिचिन्वा य एयस्त ॥

इय ऊहपोहवसा जाईसरण समुपपन्नं ॥ ३२ ॥

जाइसरणेण तेण नाऊण पुन्यजम्मवुत्तन्तो ।

कहिओ कुमरेणं नियविवाइ पुरओ समगो वि ॥ ३४ ॥

तत्तो नियसत्तीए असुभाण पुग्गलाण अवहरणं ।

सुभपुग्गलपक्खेव करिअ सुत्ती तस्सरीरम्मि ॥ ३५ ॥

पुन्यभवन्तरभज्जा रज्जाइ विसुत्तु भुज्जए भोगे ।

एव विसयसुहाइं दुग्धि वि विलसन्ति तथ ठिया ॥ ३६ ॥

चतुर्विधभोगस्वरूप स्थ नाह्मड्युकम्—

“ चकृदि ठाणेहि देवाण सवासि पनते । त जहा देवे नाम एगे देवीए

beautiful eyes, there shot up in his mind his affection (for her) in his former life

33 ‘ She was seen somewhere, and (possibly) she was acquainted (with me) in my former life,’ —as a result of such (a process of) doubts and determination, the remembrance of his former life was produced in him

34 Knowing, by reason of the remembrance of his previous life, the account of his past existence, the prince narrated the whole of it to his beloved

35 Then the divine lady removed by means of her prowess, inauspicious particles from his body and put auspicious ones in their place

36 (Then) his wife in his former life gave up bashfulness and the like and enjoyed pleasures (with him) Thus, staying there, both of them enjoyed pleasures of senses

The nature of the four kinds of co-habitation is stated in the Sthānāṅgala— ‘ The co-habitation of gods is known to be at four places as follows —A god may co-habit with a

सद्धि सवासमधिगच्छिज्जा, देवे नाम एगे छवीए सद्धि सवासमधिगच्छिज्जा,
छवी नाम एगे देवीए सद्धि सवासमधिगच्छिज्जा, छवी नाम एगे छांए सद्धि
सवासमधिगच्छिज्जा । ”

इओ य—

अह तस्सम्मापियरो पुत्तवियोगेण दुक्खिअ निव ।

सव्वत्थ वि सोहन्ति य सहुन्ति न हि सुद्धिमत्त पि ॥ ३७ ॥

देवेहि अवहरिअ नेरेहि पाविज्जए कइ वत्थु ।

जेण नराण सुराण सत्तीए अन्तर गुदअ ॥ ३८ ॥

अह तेहि दुक्खिएहि अम्मापियरेहि केवली पुट्ठो ।

‘ भयव, कहेह अम्ह सा पुत्तो अत्थि क्ख गवो ॥ ३९ ॥

तो केवली पयवद् सुणह सवणेहि मावहाणमणा ।

सुम्हाण सो पुत्तो अवहरिओ वन्तरीए य ॥ ४० ॥

ते केवलिवयणेण अईव अच्छरियवेम्हिया जायी ।

goddess, a god may co-habit with a (female) *chhavi*, a
(male) *chhavi* may co habit with a goddess, a (male) *chhavi*
may co habit with a (female) *chhavi*.

37 Now the mother and father of that prince, always
distressed by their separation from their son, made a search
for him everywhere but could not get even mere information
about him

38 As there is a great difference between the powers
of men and divine beings, how can men obtain a thing which
has been taken away by divine beings?

39 Then the distressed parents asked the omniscient
sage—“ Divine sir, tell us where our son has gone ”

40 Then the omniscient sage spoke— ‘ Hear with your
ears with attentive minds, that son of yours has been carried
away by a Vyantara lady

41 Greatly wonder-struck by the words of the omniscient

साहन्ति कइं देवा अपवित्तनरं अवहरन्ति ॥ ४१ ॥

यदुक्तमागमे—

चत्तारि पञ्च जोयणसयाइं गन्धो य मणुयलोगस्य ।

उहुं वचइ जेणं न हु देवा तेण आयन्ति ॥ ४२ ॥

पञ्चसु जिणकल्लाणेसु चैव महारिसितवाणुभावाभो ।

जम्मन्तरेहेण य आगच्छन्ति हु सुरा इहयं ॥ ४३ ॥

तो केवलिणा कहियं तीसे जम्मन्तरविण्णदाइ ।

ते विन्ति तआ सामिअ अइरलिओ कम्मपरिणामो ॥ ४४ ॥

भयवं कया वि होही अम्हाण कुमारसगमो कइ वि ।

तेणुत्त होही पुण जेयइ वयमागमिस्सामो ॥ ४५ ॥

इय सबन्ध सुणिउ संवेग्गा कुमरमायवियरो य ।

scient sage, they spoke—‘ How is it that gods carry away the impure man ?’

For it has been stated in the Scriptures—

42-43 The gods indeed do not come (down here) as the smell of the human world goes upwards to the extent of four or five hundred *Yojanas*. It is only on the occasions of the five auspicious functions connected with the life of a *Jina*, or on account of the power of penance of great ascetics, or by reason of affection in their former life, that gods come here.

44 Then the omniscient sage narrated (the account of) her affection etcetera in her previous life. Then they said—“ Divine sir, very powerful is the effect of acts ”

45 ‘ Divine sir,’ (they continued), “ will there take place at any time our union with our son any how ?” He replied—“ It will take place when we shall come here again ”

46 Hearing this account, the parents of the prince became disgusted (with worldly life), placed their younger

लहुपुत ठविअ रजे तयन्तिए चरणमावना ॥ ४६ ॥

दुकरतवचरणपरा परायणा दोसवजियाहारे ।

निस्मङ्गरङ्गचित्ता तिगुतिगुता य विहरन्ति ॥ ४७ ॥

अक्षरिणे गामाणुगामं विहरन्तआ य सो नार्णा ।

तत्येव दुगिलवणे समोसठो तेहि संजुतो ॥ ४८ ॥

अद जक्खिणा अवहिणा दुमरस्माउ वियाणिउ थोवं ।

तं केवलिणं पुच्छउ कयअली भतिमजुता ॥ ४९ ॥

“ भयवं जिवियमप्वं कहुमवि तीरिजएभिवहुउं ? ”

तो कहहु केवली सो केवलकलियत्थवित्थारो ॥ ५० ॥

तित्थयरा य णणधरा चक्रधरा सबलवासुदेवा य ।

अइव लेगे वि न सका काउ आउएइ संघाण ॥ ५१ ॥

son on the throne and accepted monkhood from him

47 Intent on practising hard penance, and given to taking faultless food, they moved (from place to place) with their minds free from attachments and passions, guarding themselves in the observance of the Three Restraints

48 One day, while moving from village to village, that omniscient sage arrived at that very garden accompanied with them

49 Now the Yakkas, knowing by the *Avadhi* knowledge that (the remaining period of) the prince's life was short, asked the omniscient sage, folding her hands with devotion —

50 “ Divine Sir, is it possible in any way to prolong the short period of life ? ” Then the omniscient sage, who knew by virtue of his omniscience all things in their details, spoke—

51 “ Even the Prophets, the Heads of the order of monks, the Sovereign Kings, the Baladevas and the Vāsudevās,—though very powerful they were,—could not

यदुक्तम्—

“ नो विद्या न च भयजं न च पिता नो बान्धवा नो सुता ,
 नाभीष्टा कुलदेवता न जननी स्नेहानुबन्धान्विता ।
 नार्यो न स्वजनो न वा परिजन शारीरिकं नो बल,
 नो शक्ता सततं सुरासुरवरा सधातुमायु क्षमा ” ॥ ५२ ॥
 इय केवलिवयणाद् मुण्डि अमरी विसृज्यचिता सा ।
 नियमवर्णं सपत्ता पण्डितसम्बन्धसत्त्व एव ॥ ५३ ॥
 दिदृष्टा सा कुमरेण पुदुष्टा य सुकामलेहि वयणे हि ।
 सामिनि मणे विसृज्या अज्ज तुम हेतुणा केणं ॥ ५४ ॥
 किं केण वि दूहाविआ किं वा केण वि न मञ्जिआ आणा ।
 किं वा मद्द अररोहेण कुप्पसत्ता तुमं जाया? ” ॥ ५५ ॥
 सा किञ्चि वि अकहन्ती मणे वदन्ती महाविसायमर ।

prolong the life ”

For, it has been said—

52 “ Neither learning nor medicine, nor father, nor relations, nor sons, nor a favourite family deity, nor mother possessed of the bond of affection, nor kinsmen, nor followers, nor bodily strength, nor the best of powerful gods and demons, were ever able to prolong life ”

53 Hearing these words of the omniscient sage, that celestial lady returned to her residence with a dejected mind like a company of merchants who have lost their all-in all

54-55 Being seen (in that condition) she was spoken to by the prince with tender words (thus)—“ My mistress, for what reason are you dejected at heart today ? Were you put to trouble by anybody ? Or was your order not obeyed by anybody ? Or have you become displeased on account of a fault of mine ? ”

56 Speaking nothing and bearing in her heart a heavy weight of distress, she narrated the whole account

निबन्धे पुन पुद्गल उतन्त साहए सयल ॥ ५६ ॥
 “ साधिअ मए अवहिणा तुह जीवियमप्पमेव नाऊण ।
 आउसरुव केवलिपासे पुद्गल च कहिय व ॥ ५७ ॥
 एएण कारणेण नाह अह दुक्खसल्लियसरीरा ।
 विदिविलसिभम्मि वके कइ सहिसामि तुह विरह ” ॥ ५८ ॥
 कुमरो जपइ जविछणि खेअ मा कुणसु द्वियमज्झम्मि ।
 जलहिन्दुचमल जीविय म्मि को मज्झइ थिरत्त ? ॥ ५९ ॥
 जइ मज्जुवरि सिणेइ धरेसि ता केवलिस्स पाप्पम्मि ।
 पाणपिए मं मुससु करेनि जेणण्णणे कट्ठ ॥ ६० ॥
 तो तीइ ससत्तीए केवलिपासम्मि पाविओ कुमरो ।
 अभिवन्दिअ केवलिण जहारिइ ठाणमासीणो ॥ ६१ ॥
 पुत्तस्स सिणेहेण चिरेण अवलाइऊण त कुमर ।

when asked with persistence —

57-58 “ My lord knowing by my *Asadhi* knowledge
 that (the remaining period of) your life is short, I asked
 an omniscient sage about the nature of life which was told
 (by him) It is for this reason, my lord that my body is
 afflicted with pain How shall I bear your separation when
 the working of fate becomes crooked?

59 The prince said—“ My *Yakṣa*, do not give place
 to grief in your heart Life being as evanescent as a drop
 of water, who can think of permanence?

60 “ O beloved of my heart, if you bear affection
 towards me, then leave me near the omniscient sage, whereby
 I can do my duty towards myself

61 Then by means of her power she conveyed the
 prince near the omniscient sage, and having bowed down to
 the omniscient sage he took a seat which befitted him

62 When the two sages, the parents (of the prince)
 who were there, saw the prince, they began to weep on

अहिरोहं पवता तत्थ ठिया मायतायमुणी ॥ ६२ ॥
 कुमरो वि अयाणन्तो केवलिणा समाहिअं समादट्ठो ।
 “ वन्दसु कुमार, मायतायमुणी इह समासीणा ” ॥ ६३ ॥
 सो पुच्छइ केवलिनं, ‘ पहु, कद्दमेसि वयसग्ग्हो ज,ओ ? ’
 तेण वि पुत्तवियोगाद्दकारणं तस्स वज्जरिअ ॥ ६४ ॥
 इय सुणिअ सो कुमारो मोरो जह जलधर पलोएउ ।
 जह व चकोरो चन्दं जह चको वण्डमाणु व ॥ ६५ ॥
 जह वच्छो नियसुरभिं सुरभिं सुरभिं जहेव कलकण्ठो ।
 संजाओ संतुट्ठा हरिसवसुल्लसिअरोमघो ॥ ६६ ॥
 नियमायतायमुणिण कण्ठम्मि विलगिऊण रोयन्ता ।
 एयाइ अक्खिणाए निवारिओ महुरवयणेहि ॥ ६७ ॥
 नियवत्थअबलेहिं कुमारनयणाणि असुभरियाणि ।

account of their affection for their son

63 The prince, too, who did not know anything, was expressly directed by the omniscient sage (thus)—“ Greet the (two) sages, your parents who are sitting here ”

64 He asked the omniscient sage—“ My lord, how is it that they have accepted the vow (of monkhood) ? ” He, too, told him the cause, namely, their separation from their son, etcetera

65-66 Hearing this, the prince became delighted and thrilled with joy like a peacock at the sight of a cloud, or like a *Chakora* bird at the sight of the moon, or like a *Chakra-vaka* bird at the sight of the sun, or like a calf at the sight of its mother-cow, or like a cuckoo at the sight of the fragrant spring season

67 While weeping, after clinging to the necks of the sages, his parents, the prince was restrained by that *Yakṣa* with sweet words

68 With the skirts of her garment that *Yakṣa* wiped

सा जद्विस्तृणी विलुहइ अहां महामोहदुल्लालिअं ॥ ६८ ॥

नियमायतायदसणसमुल्लसन्तप्पमोयभरभरिय ।

केवलनाणिसणासे अमरी विणिवेशए कुमर ॥ ६९ ॥

अइ केवली वि सव्वेसि तेसि उवगारकारणं कुणइ ।

धम्मस्स देसण समए अमयरससारणीसरिस ॥ ७० ॥

जो भविओ मणुअभव लद्धिउ धम्मप्पमायमायरइ ।

सो लद्ध चिन्तामणिरयण रयणायेर गमइ ॥ ७१ ॥

तथाहि—

एगाम्मे नयरपवरे अत्थि कलाकुसलवाणिओ को वि ।

रयणपरिखलागन्ध गुहण पासम्मि अब्भसइ ॥ ७२ ॥

योगन्धियककेयणमरगयगोमेअइन्दनीलाण ।

जलकन्नसूरकन्तयमपारगल्लङ्कुकलिहाण ॥ ७३ ॥

off the prince's eyes filled with tears Oh ! how wonderful is the wicked play of the Great Delusion !

69 The celestial lady placed near the omniscient sage, the prince who was filled with great and beaming joy at the sight of his parents

70 Then on that occasion the omniscient sage too delivered a religious sermon, which was like a current of nectar and which was a cause of putting all of them under (his) obligation —

71 That meritorious person who, having obtained birth as a human being shows carelessness in the practice of religion, throws into the sea the Desire-yielding jewel obtained by him

For instance—

72 In an excellent city there was a certain merchant who was proficient in fine arts and who had studied from a teacher a treatise on the testing of jewels

इत्थाद्वयस्याण कस्त्वनगुणवण्णनामगोत्ताइ ।

सञ्चाणि सो विद्याणइ वियक्खणो मणिपक्खिआए ॥ ७४ ॥

अइ अजया विचिन्तइ सो वणिओ “किमवेहि रयणेहि
चिन्तामणी मणोण सिरोमणी चिन्तियत्थं करो ” ॥ ७५ ॥

ततो सो तस्म कए खणइ खाणीउ जेगठोणेसु ।

तह वि न पत्तो स मणी विविहेहि उवायकरणेहि ॥ ७६ ॥

केण वि भणिअ “वच्चसु वहणे च्चट्ठेण रयणदीवप्पिम ।

तत्थत्थि अ सपूरी देवो तुइ वत्थिय दाहो ” ॥ ७७ ॥

सो तत्थ रयणदीवे संपत्तो इक्खीसस्सवणेहि ।

आराइइ त देवि, सत्तुट्ठा सा इम भण्णइ ॥ ७८ ॥

“ भो भइ केण कजेण अज आगहिआ तए अहय ? ” ।

73-74 Being expert in the testing of jewels, he knew all the distinguishing marks, qualities, colours, names and species of *Saugandhika*, *Karketana*, *Marakata*, *Gomeda*, *Indranila*, *Jalakanta*, *Suryakanta*, *Masaragalla*, *Anka*, *Sphatika* and many other jewels

75 Now, once the merchant contemplated—“For what are the other jewels good? The Desire-yielding jewel, which yields desired objects, is the crest jewel of (all) jewels

76 Then he dug mines at many places for its sake, but he could not obtain that jewel in spite of his employing manifold means

77 Some one spoke (to him)—“Get into a ship and go to Ratnadvīpa, the goddess Āśapura is there who will give you your desired object

78 He reached that Ratnadvīpa and worshipped that goddess by (observing) twenty-one fasts Being pleased, she said (to him)—

79 “With what object, oh my good boy, have you worshipped me today?” He said—“This effort (of mine),

सो भणइ, " देवि चिन्तामणीकए उज्जमो एयो " ॥ ४१ ॥
 देवी भणइ, " मो मो ! नरिय सुद कम्ममेव चम्मकरं ।
 जेणप्पानि गुरा वि य धनताण कम्मपुणारेणं " ॥ ४० ॥
 ता भणइ, " जइ मइ कम्म हवेइ, तो मुज्झ कीच थेवामि ।
 ता मज्झ देयु रयणं वच्छा जं होउ तं होउ " ॥ ४१ ॥
 दत्तं चिन्तारयणं तो तीए तस्य रयणवणिअस्य ।
 सो नियगिहगमणत्वं संनुदुहो वाइणे चविओ ॥ ४२ ॥
 पेअदइसनिदिट्ठो वणिओ जा अत्तहिमज्झमायाओ ।
 ताव य पुण्वदिताए समुग्गओ पुणिमाचन्दो ॥ ४३ ॥
 तं चन्दं ददुदुणं नियचित्तं चिन्तए य वणिगिओ ।
 चिन्तामणिस्य तेअं अद्विअं अदवा मयइहरं ? ॥ ४४ ॥
 इय चिन्तिऊण चिन्तारयणं नियकात्ते मदेऊणं ।
 नियदिट्ठीइ निरिक्कइ पुणो पुणो रयणमिन्दुं च ॥ ४५ ॥

oh goddess, is for the sake of the Desire-yielding jewel."

80. The goddess said—"Your very actions are not such as would conduce to your happiness. For, the gods too bestow wealth on one in accordance with one's actions."

81. He said—"If I had (good) actions (to my credit), why would have I worshipped you? So give me the jewel; let what is ordained befall afterwards."

82. Then she gave the Desire-yielding jewel to the merchant of gems; and being pleased, he got into the ship for going to his house.

83. When he had reached the middle of the ocean and while he was sitting on the edge of the ship, there arose the full moon in the eastern direction.

84. Seeing the moon, the merchant began to consider in his mind whether the Desire-yielding jewel or the moon possessed more brilliance.

85. Thinking thus, he held the Desire-yielding jewel

इय अदल यन्तस्स य तस्स अभग्गेण करतलपएसा ।
 अइसुकुमारमुराल रयण रयणायरे पडिय ॥ ८६ ॥
 जलनिहिमज्जे पडिओ बहु बहु सोहन्तएण तेणवि ।
 किं कइ वि लब्भइ मणी सिरोमणी सयलरयणणं ? ॥ ८७ ॥
 तइ मणुयत्त बहुविहभवभवणसएहि वइवइ वि लइ ।
 खणमित्तेण हारइ पमायभरपरवसो जीवो ॥ ८८ ॥
 ते धन्ना कयपुण्णा जे जिणधम्मं धरन्ति नियहियए ।
 तासिं चिय मणुयत्त सहल सलहिजिए लोए ॥ ८९ ॥
 इय दसण सुणउ सम्मत्त जक्खिणीइ पडिवज्ज ।
 कुमेरेण य चारित्त गुरुअ गुरुअन्तिए गहिअ ॥ ९० ॥

on the palm of his hand and began to observe with his eyes the jewel and the moon again and again

86 While he was thus observing the very delicate and precious jewel dropped from the palm of his hand into the ocean through his misfortune

87 When the jewel, the crest jewel of all jewels, had fallen into the sea, how could it be obtained though he searched vigorously for it

88 Similarly, a living being being subject to excessive carelessness, loses in a moment the human existence obtained some-how after hundreds of wanderings in existences of various kinds

89 Blessed and meritorious are they, who bear the Faith of the Jina in their heart Their human existence alone has accomplished its purpose and is praised in the world

90 Hearing this sermon, the *Yaksas* accepted the Faith and the prince accepted the hard monkhood from the preceptor

धेराणं पयमूलं चउदसपुष्पीमहिउज्जइ कुमारो ।
 दुकरतवचरणपरो विहरइ अम्मारिकिहि सम ॥ ९१ ॥
 कुमारो अम्मारिपरो तिणि वि ते पाँलऊण चरिस ।
 महमुक्के सुरलोए उववन्ना मन्दरविमणि ॥ ९२ ॥
 मा जयित्ठणी वि चइउ वेगानीए य ममरभूवणे ।
 भउजा जाया कमला नामेण सखमीलधरा ॥ ९३ ॥
 ममरनरिन्दो कमलादेवी य दुवे वि गहियजिणधम्मा ।
 अन्सुहउत्तवमाया तत्थेव य सुधरा जाया ॥ ९४ ॥

इतथ—

रायगिह वरनयर वरनयरत्तन्तमन्दिर अरिय ।
 धणधन्नाइसामिद्ध गुपसिद्ध मयल्लोगम्मि ॥ ९५ ॥

91 (*Sitting*) at the feet of the ascetic, the prince studied the Fourteen Purvas, and intent on practising hard penance, he moved (from place to place) with his parents

92 By (reason of their) observing monk-hood, all the three, the prince and his parents were born (after death) in the Mandara Vimāna of the Mahāsukra heaven

93 Having dropped down (from heaven), the Yakṣa too, was born in (the city of) Vusula as king Bhramara's wife, Kamala by name, and was endowed with truthfulness and character

94 Having followed the Faith of the Jina and having auspicious mental condition at the time of death, both of them, King Bhramara and queen Kamala, were born as gods of high rank in that very place (viz, the Mandara Vimāna of the Mahāsukra heaven).

And on the other hand—

95 There was the excellent city of Rajagrha, renowned in the whole world which was rich in wealth, corn and the like and which was a glorious abode of excellent justice

तस्य य महिन्दसीहो राया सिंह इव अरिहरिणासे ।
 नामेण जस्स समान्णम्मि भज्जइ सुहृदकोडी ॥ ९६ ॥
 तस्स य कुम्मा देवी देवी इव स्वसपया अत्थि ।
 विणयविवेगवियारप्पमुहगुणाभरणपरिकलिया ॥ ९७ ॥
 विसयसुहं भुञ्जन्ताण ताण सुक्खेण वण्णए कालो ।
 जइ य सुरिन्दसईण अहवा जइ वम्महरईण ॥ ९८ ॥
 अन्नदिणे सा देवी नियसयणिज्जम्मि सुत्तजागरिया ।
 सुरभवणं मणहरण विच्छइ सुमिणम्मि अच्छरिय ॥ ९९ ॥
 जाए पभायसमए सयणिज्जा उट्ठिऊण सा देवी ।
 रायसमीवं पत्ता जपइ महुराद्धि यग्गूहि ॥ १०० ॥
 अज्ज अह सुरभवण सुमिणम्मो पासिऊण पडिबुद्धा ।
 एअस्स सुमिणगस्स य भविस्सई को फलविसेसो ॥ १०१ ॥

96 Mahendrasimha was the king there, who was like a lion in killing the elephants in the form of enemies, and at (the mere utterance of) whose name a host of good warriors (of the enemy) was put to flight on the battle-field

97 And his queen Kurma was like a goddess in the wealth of beauty and was endowed with ornaments of virtues,—the prominent among them being modesty, discrimination and prudence

98 Like the Lord of gods and Shachi or like Cupid and Rati, they passed their time with happiness, enjoying wordly pleasures

99 One day, while the queen was half asleep in her bed, she saw a wonderful and charming celestial mansion in her dream

100 When it dawned, the Queen got up from her bed, approached the King and spoke with sweet words (thus)—

101 "Today I woke up, having seen a celestial mansion in my dream, what will be the special fruit of this dream?"

इय सु प्रिय इच्छुतुच्छो राया रोममभयियसरीरो ।

नियमइअणुसोरणं साहइ एयारिस वयण ॥ १०२ ॥

“ देवि । तुम पडिपुण्णे नवमासे सट्ठसत्तदिणअदिए ।

बहुलकखणगुणवुत्त पुत्त पाविइसि जगनेत्त ” ॥ १०३ ॥

इय नरवइणो वयण सुणिऊण इच्छुतुच्छनियहियया ।

नरनाइअणुजाया सा जाया नियगिह पत्ता ॥ १०४ ॥

तत्थ य कुमारजीवो देवाउ पालिऊण कुम्माए ।

उयरम्मि सुक्यपुण्णो सरम्मि हमु थ्व अवइणो ॥ १०५ ॥

रमणेण रयणखाणी जहेव मुत्ताहलेण सुत्तिउट्ठी ।

तह तेण गम्भेण सा सोहमं ससुव्वहई ॥ १०६ ॥

गम्भरसणुभावेण धम्मागमसवणदोहलो सीसे ।

102 Hearing this, the king became delighted and pleased and with his body thrilled, he spoke in accordance with his understanding, as follows—

103 “ Oh my queen ! when nine months and seven days and a half more (of your pregnancy) are completed, you will get a son who will be endowed with many auspicious marks and virtues and who will be an eye for the (blind ignorant) world ’

104 Hearing these words of the king that wife (of the king) became pleased and delighted at heart, and with the permission of the king, she went to her mansion

105 Having completed the life of a god there (i. e. in the Mandara Vimana of the Mahāsukra heaven), the prince's soul entered into the womb of Kurma like a swan entering) into a lake

106 As a mine of jewels with a jewel or as a pearl shell with a pearl, so she displayed grandeur with that foetus

107 By virtue of the greatness of the foetus and as a result of her auspicious merit, there was produced in her an

उपभो मुहपुण्णोदण सोहसपसो ॥ १०७ ॥
 ता तेण नरवड्ढा छहसणत्ताणो नयरमज्जे ।
 सदाविद्या जणेहि कुम्माए धम्मश्वणकए ॥ १०८ ॥
 ण्हाया कयबलिकम्मा कयकाउयमज्जलाइविहिधम्मा ।
 नियपुत्थयसजुत्ता सरत्ता रायभवणम्मि ॥ १०९ ॥
 कयआसिसउदाणा नरवड्ढा दत्तमाणसमाणा ।
 महासणोवविन्ठा नियनियधम्म पयासन्ति ॥ ११० ॥
 इयरेसि दसणीण य धम्म हिंसाइसजुअ मुण्डि ।
 जिणधम्मरया देवी अइव खेय समावभा ॥ १११ ॥

यन —

“ ददातु दानं विदधातु मौनं वेदादिकं चापि । वदाकरोतु ।

auspicious pregnancy-desire to listen to Religion and Scriptures

108 Then the king called through his servants the exponents of the Six Systems of Philosophy in the city for delivering religious sermons to Kurma

109 After taking their bath offering oblations (to deities) performing rites which were wonderful and auspicious etcetera and taking their look with them (they) arrived at the royal mansion

110 Being given respect and honour by the king and after giving blessings and seating themselves on auspicious seats, they expounded their respective religion

111 The queen who was devoted to the religion of the Jina became very much grieved after listening to sermons of the preachers of other religions which were accompanied by injury to living beings and the like

For—

112 One may give charities or observe silence or even study the Vedas or always meditate on gods and the

देवादिकं ध्यायतु । न त्वमयं न च दया निष्कृत्तमेव गच्छेत् ॥ ११२ ॥

न सा दीक्षा न सा भिक्षा न तद्दानं न तत्तपः ।

न तद् ध्यानं न तन्मौनं दया यत्र न विद्यत ॥ ११३ ॥

सौ नररत्नादूया जिह्वास्रजमूरिणो महागुणिनो ।

जिह्वामयतस्तार धम्मसम्भवं पश्येन्नि ॥ ११४ ॥

तथा हि—

छत्रजीवनिकायार्ण परिपालनमत्र विज्जए धम्मा ।

जेण मद्दुष्पणुं पटम पाणाद्विगमयं ॥ ११५ ॥

उक्तं च दशवैकालिके—

तत्पिम पटम ठण महारीरेण देसिम ।

आदिगा निठणा दिट्ठा सव्वभूणसु सज्जमे ॥ ११६ ॥

उपेक्षमालायाम्—

छत्रजीवनिक्कायदयाविरज्जिओ नेव दिक्खिमा न विद्दी ।

like,—all (this) is good for nothing if there is no compassion.”

113 “Where there is no compassion, there can be no initiation, no begging, no charity, no penance, no meditation, and no silence.”

114 Then the king called the preceptors of the Jain religion who expounded the religion, which was the essence of the principles of the doctrines preached by Jina.

115 “It is the protection of the six groups of living beings that alone constitutes religion. Therefore, the vow of abstinence from injury to living beings ranks first among the Great Vows.”

And it is said in the Daśarvākālika—

116 “It has been instructed by Mahāvīra that this among them occupies the first place, namely, thorough abstinence from injury to living beings which is regarded as compassion towards all living beings.”
(It is stated) in the Upadeśamālā—

जद्धम्माओ चुक्के चुइइ गिहिदाणधम्माओ ॥ ११७ ॥

इअ मुणिइरवयणाइ मुणिउं घणमज्झिओवमाणानि ।

देवीए मणमोरो पश्मसमुझासमावसो ॥ ११८ ॥

पडिपुण्णेषु दिणेषुं ततो संपुण्णदेहलः देवी ।

पुत्तरयणं पसूआ मुहुरगे वासरम्मि सुहे ॥ ११९ ॥

तत्र चायमे--

तिह वज्जइ तूर मुत्तइतवन्त, गयजंगणि गज्जइ गइयइंत ।

वमहत्तभुंगलभेरिगाद, नरेरी निमुणीइ नर निनाइ ॥ १२० ॥

विद्धावलि बुद्धं वन्दिइंइ, विाकाल चतुर नर नन्द पुन्द ।

वरकाभिणि नयइ अइसुरम्मि, इय उच्छइ हओ पुत्तजम्मि ॥ १२१ ॥

117. "One who is devoid of compassion towards the six groups of living beings is neither a monk nor a householder; (for) fallen from the duties of monkhood he (also) falls from the householder's duty of charity".

118. Hearing these words of the great sage which resembled the rumbling of clouds, the peacock (in the form) of the queen's mind became greatly delighted.

119. Then, when the days (of her pregnancy) were completed, the queen, whose pregnancy-desire was fully satisfied, delivered of an excellent son on an auspicious day and at an auspicious hour.

And on that occasion--

अम्मापिऊहि तस्स य धम्मस्सुयदेहलणुसारेण ।
 नाम गुणाभिराम पइदिठअ धम्मदेवु सि ॥ १२२ ॥
 उल्लावणेण कुम्मापुत्तु त्ति पइदिठअ अवरनाम ।
 इय तस्स सत्थयाइ दुज्जि पसिद्धाइ नामाइ ॥ १२३ ॥
 सो पयहिं धाईहिं हत्था हत्थाम्म अङ्गओ अङ्गे ।
 गिण्हिज्जन्तो कुमरो सवेसिं वल्लहो जाओ ॥ १२४ ॥
 भावत्तरिं कलाओ सयमेव अहिज्जए सवुद्धीए ।
 अज्झावओ य नवरं सपत्तो तत्थ सक्खित ॥ १२५ ॥

कि तु—

पुण्णभवन्तरकयचेडव-धणुच्छालणाइकम्मवसा ।
 सो वामणओ जाआ दुहत्थदेहप्पमाणधरो ॥ १२६ ॥
 निरुवमरुवगुणेण तरुणीजणमाणसार्या मोहन्तो ।

122 In accordance with the (mother's) pregnancy-desire to listen to religious discourses, his parents gave him the name of Dharmadeva which was charming on account of his virtues

123 By being addressed as Kummaputta, he received another name, thus both of his significant names are well-known

124 Being received from arm to arm and lap to lap by five nurses, the prince became dear to all

125 He studied the seventy-two arts by himself with his own (inherent) intelligence, and the teacher became a mere witness in this case

However—

126 In consequence of his act of binding and tossing up boys in his previous life, he became a dwarf having a bodily stature of two cubits (only)

127 Possessed of beauty and fortune, he gradually attained to youth, infatating the minds of maids by his in-

सोद्दमभयगजुत्ता कवेण सो जुव्वण पत्ता ॥ १२७ ॥
 तादृणे सव्वेसि विषयविगारा बहुण्णगारा वि ।
 सो पुण विषयवेत्तो कुम्मापुत्तो सुणियत्तो ॥ १२८ ॥
 हरिहरवम्भादमुत्ता विसएदि वसाकया य सव्वे वि ।
 धनो कुम्मापुत्तो विषया वि वसीकया जेण ॥ १२९ ॥
 ज तेण पुब्बजम्मे सुखिं परिपालिअ सुचारित् ।
 त तस्म वि तादृणे विषयविरत्तत्तग जाय ॥ १३० ॥
 अन्नदिणम्मि सुणासरणु जेजमाण सुय सुणन्तस्म ।
 कुमरस्स तस्स विमल जाईसरण समुप्पस ॥ १३१ ॥
 जाईसरणगुण ससारासारय मुगगस्स ॥
 खवगरसेणियस्स वि सुहज्झाण पव्वजस्स ॥ १३२ ॥
 क्षाणानलेण कमिन्धणनिवह दुस्मह दहन्तस्स ।

comparable beauty and virtues

128 In youth, everyone has excitements of various kinds caused by sensual objects, but Kummaputta who knew the reality of things was free from worldly attachments

129 Hari Hara, Brahma and other gods—all of them, fell victims to objects of senses, blessed was Kummaputta who subjugated even the objects of senses

130 As he had observed the excellent monkhood for a long time in his previous life, so (in this life) there arose in Kummaputta indifference to sensual objects even in youth

131 One day, while he was listening to a sermon being preached by the best of ascetics there arose in the prince a clear remembrance of his previous life

132 133 As he had realised the worthlessness of worldly life by virtue of the remembrance of his former life, as he was on the path of destroying Karma in succession, as he had resorted to the Sukha meditation and as he was burning the unbearable mass of fuel in the form of his Karma by the fire

केवलनाममन्त्र समुज्ज्वलं तस्मै संजाय ॥ १३३ ॥
 जइ ताव चरित्तमइ गहेमि ता मज्झ मायतायण ।
 मरणं हविज्ज नूनं सुयसोगवियोगबुद्धियाण ॥ १३४ ॥
 तम्हा केवलकमलाकलिभो नियमायतायदवरोद्धा ।
 चिट्ठइ चिरं घरे थिय स कुमारो भावचारित्तो ॥ १३५ ॥
 कुम्मापुत्तसारिच्छो को पुत्तो मायतायपयभत्तो ।
 जो केवली वि सघेर ठिभो चिरं तयणुस्मयाए ॥ १३६ ॥
 कुम्मापुत्ता असो को धमो जो समायतायाण ।
 बोद्धत्थं नाना वि हु घरे ठिभो उनायवित्तीए ॥ १३७ ॥
 गिहव'ससंठिअस्स वि कुम्मापुत्तस्म ज समुण्णं ।
 केवलनाममणनं तं पुण भावस्स बुल्ललिअं ॥ १३८ ॥

of his meditation, there arose in him infinite and resplendent omniscience

134 (He thought)—“If I accept monkhood, then certainly my parents will die, being afflicted by the grief for and separation from their son.”

135 Therefore, although the lotus of omniscience was fully blown in him, the prince remained in his house for a long time by reason of the opposition of his parents, practising monkhood in spirit

136 What son is like Kummāputta devoted to the feet of his parents, who remained long in his house out of sympathy for them, although he was omniscient?

137 What person other than Kummāputta is blessed who, for the sake of enlightening his parents, remained in his house keeping unknown his condition (of monkhood in spirit) although he was omniscient?

138 That Kummāputta attained omniscience even while dwelling in his house, is the difficult working of the sincerity of heart

भावेण भरहचक्री तारिसमुद्रन्तमज्जमहीणो ।

आयंसघरनिषिद्धो गिही वि सो केवली जाओ ॥ १३९ ॥

ब्रह्मगतमारुढो मुणिपवरं के वि ददुह विहरन्ते ।

गिहिवेसइलापुत्तो भावेणं केवली जाओ ॥ १४० ॥

आसाढभूइमुणिणो भरदेसरपिक्खणं कुणन्तस्स ।

उप्पज्जं गिहिणो वि हु भावेणं केवलं नाणं ॥ १४१ ॥

मेरुस्स सरिसवस्स य आइयमेत्तं च अन्तरं होइ ।

दव्वत्थयभादत्थयन्तरं तेत्तियं णेयं ॥ १४२ ॥

उल्लोचं दव्वत्थयं आराहिय आइ अत्थुअं जाव ।

भावत्थएण पावइ अन्तमुहुत्तेण निव्वानं ॥ १४३ ॥

139. By virtue of purity of thought, the Sovereign king Bharata, who was engrossed in such a harem (as his was), attained omniscience when he was sitting in his mirror-house and even while he was a house-holder.

140. It was by virtue of purity of thought that the householder Ilāputra attained omniscience, while mounting on the top of a bamboo, by seeing certain prominent sages who were wandering (for alms).

141. On account of purity of thought, the sage Asādhabbūti attained omniscience even when he was a householder, while he was performing the dramatic representation of king Bharata.

142. It should be known that there is as much difference between the mental worship and the material worship, as there is between (the mountain) Meru and a mustard seed.

143. By resorting to the material worship one may go to the maximum extent of (the heaven) Achyuta; (while) by means of the mental worship one attains Absolution within a moment.

अह मणुयखित्तमज्जे महाविदेहा हवन्ति पञ्चेव ।
 इवियक्कम्मि विदेहे विजया बत्तीसवत्तीसं ॥ १४४ ॥
 बत्तीसपमायुणिया विजया य सयं हविव्व सट्ठिठुभं ।
 भरह्देवययक्खेत्ते सतरिसयं होइ गित्तार्णं ॥ १४५ ॥
 उक्कोसपए लब्भइ विहरन्तजिणाण तस्य सतरिसयं ।
 इय पावस्सिअमुत्तं पक्कन्तं त निस्सामेइ ॥ १४६ ॥
 तस्य य महाविदेहे सुपभिदे मल्लवर्षविजए ।
 नयरी य रयणमंचयनामा धणधत्तआभिरामा ॥ १४७ ॥
 तोए देवाइयो चक्कधरो तेआविजियआइयो ।
 चउत्तठिघहस्सरमणीरमणो परिमुत्तए रत्तं ॥ १४८ ॥

144. In the region of human beings, there are only five *Mahāvīdehas*; and in each *Vīdeha*, there are thirty-two *Vijayas*.

145. By multiplying thirty-two by five, the (number of) *Vijayas* will be one hundred and sixty. (By adding to these the five) in each of the *Bhārata* and the *Airāvata* regions, the (total number of) holy places will be one hundred and seventy.

146. In them (i. e., in all the holy places,) there will be found at the most one hundred and seventy *Jinas*, moving about (as there can be only one *Jina* at a time in each of the holy places). This has been said by the way: (now) listen to the subject matter in hand.

147. In (the holy place of) *Maṅgalārati Vijaya* which is (situated) in that *Mahāvīdeha*, there was a city named *Ratnasādhaya* which was charming on account of (abundance of) wealth and corn.

148. In it, the Sovereign King *Devāditya*, who surpassed the son by his splendour and who was the lord of sixty-four thousand lovely ladies, ruled his kingdom 175

अश्वदिने विहरन्तो जगदुत्तमनामधेयतित्ययो ।
 वरतक्षरस्पृहाय तीसुज्जाणे समोसरिभो ॥ १४९ ॥
 वेमाणियजोइसवणमवणहि विनिम्मिअ समोसरण ।
 रयणकणयरुप्पमयप्पागारतिणेण रमणिज्ज ॥ १५० ॥
 सोऊण जिणायमण चक्की चक्को एव दिणयरामण ।
 संतुट्ठमणो वन्दणकए समेओ सपरिवारो ॥ १५१ ॥
 तिव्वुत्तो आयाहिणपयाहिणं करिय वन्दिय जिणिन्दं ।
 जहजुग्गम्मि पएसे कयज्जली एस उवविट्ठो ॥ १५२ ॥
 ततो भविअजणाय भवसायरतारणियकतरणीए ।
 धम्म कइइ पट्ट सो सुहासमाणीइ वाणीए ॥ १५३ ॥
 भो भो सुणन्तु भविआ कहमवि नीगोअमज्जओ जीवो ।

149 One day, a Tirthakara named Jagaduttana, while moving about, arrived at that garden which was eminent by many excellent and choicest trees

150 The Vaimānika, Jyotiska, Vana and Bhavana (gods) constructed the Assembly Hall which was charming on account of the three ramparts made of jewels gold and silver respectively

151 Becoming delighted at heart on hearing of the arrival of the Jina—like a chakravāka bird on the rise of the sun—the Sovereign king proceeded with his attendants for paying obeisance to him

152 Moving thrice round the excellent Jina keeping him to the right, and bowing down to him, he sat at a proper place with folded hands

153 Then the (divine) Lord expounded religion to the meritorious persons, in words which were like nectar and which formed the only boat for crossing the ocean of worldly life —

154 " Hear, oh, faithful ones ! A living being included

निगमन्नुण भवेहि बहुएहि लहइ मनुष्यता ॥ १५४ ॥

मनुष्यते वि हु लहे दुलह पारिअ खिरामायरिये ।

उपजन्ति अनेगे अ दरमुमिलफणुयदुलेसु ॥ १५५ ॥

आयरिए भिते वि हु पते पदुन्दियतण दुलह ।

पाएण का वि दीगइ नरो न रोयेग रहियतू ॥ १५६ ॥

पते वि पउणुते दुलहे जिणधम्मसायगजे गो ।

शुद्ध शुद्धुणिणा मुणियो जेण न हे सन्ति सम्मत्थ ॥ १५७ ॥

लद्धाम्म धम्मसायणे दुलह जिणउण्णायगगग्रहण ।

विमवद्धपयसतमणा घमो जणो दीवए जेण ॥ १५८ ॥

सद्धण सवरो विरियाकरण सुदुलह भाणय ।

जण पमायससु नर वरन्ते वि वरेइ ॥ १५९ ॥

in the *Anga*, getting out with great difficulty, obtain human birth after numerous existences

155 "Even when one gets human existence, one may (or may not) get (birth in) the region of the *Āryas* which is difficult to be obtained, for there are many who are born in the races of *Dāyus* and *Mlechchhas*

156 "Even when one gets the region of the *Āryas*, soundness of senses is difficult (to be obtained), (for) generally no man is seen whose body is free from disease

157 "Even when one is endowed with soundness of the body, the opportunity of listening to the Faith of the *Jina* is rare for the preceptors who are ascetics possessing high qualities are not found everywhere"

158 "Even when one gets (an opportunity of) listening to Religion, faith in the precious words of the *Jina* is difficult (to be put), as the multitude of men is seen with their minds attached to talk about worldly affairs

159 "(Even) when faith has been acquired, the performance of action is said to be very difficult, as the

यतः—

प्रमादः परमद्वेषो प्रमादः परमो रिपुः ।

प्रमादो मुक्तिपूर्वस्तु प्रमादो नरकायनम् ॥ १६० ॥

ते धत्ता कयपुण्णा जे णं लद्धिऊण सव्वसामाणि ।

चइय पमायं चारित्तपालगा जन्ति परमपर्यं ॥ १६१ ॥

इय सुणिय जिणुवएसं सम्मत्तं के वि के वि चारित्तं ।

भावेण देसविहं पडिवत्ता के वि कयपुण्णा ॥ १६२ ॥

इत्यन्तरे—

कमलाममरद्देणद्धुमजीवा जे पुत्ता गया सुक्के ।

ते चविय भरहसिते वेयड्डे खेया जाया ॥ १६३ ॥

चउरे वि भुत्तभोगा चारणसमणन्तिए गहिवरणा ।

enemy of Carelessness hinders a man who performs action."

For—

160 "Carelessness is the chief enemy, Carelessness is the worst opponent, Carelessness is a robber (on the path leading to) the town of Liberation, and Carelessness is the abode of hell"

161. "Blessed and meritorious are those observers of asceticism who having obtained all (necessary) materials and shaking off carelessness, attain to the Highest Position."

162. On hearing this sermon of the Jina, some accepted Faith and some monkhood, and some who were meritorious accepted (the five vows of) partial abstinence (from sins).

In the meanwhile—

163 The souls of Kamalā, Bhramara, Drona and Drumā that had formerly gone to (the heaven) Shukra, dropped down (from there) and were born as *Khecharas* on (the mountain) Vaitālhyā in the continent of Bharata.

164 All the four, who had enjoyed pleasures and

तत्थव य सपत्ता जिणिन्दमभिवन्दिद्य निविट्ठा ॥ १६४ ॥

त ददूण पुच्छइ चक्कधरो धम्मचक्खिण नाह ।

भयव वेऽमी चारणसमणा सुमणा कओ पत्तारं ॥ १६५ ॥

ता जिणवरो पयपइ नरिन्द निमुण्हि चारणा एए ।

वेयडुभारहाओ समागया अम्ह नमणत्थं ॥ १६६ ॥

पुच्छइ चक्कवट्ठी भयवं वेयडुभरहवासम्म ।

किं को वि अत्थि सपइ चक्की वा केवली वा वि ॥ १६७ ॥

जपइ जिणो न सपइ भरहे नाणी नरिन्द चक्को वा ।

किं पुण कुम्मापुत्तो गिहवाय कवली अत्थि ॥ १६८ ॥

चक्कधरो पडिपुच्छइ भयवं किं केवला घेर वसइ ।

कइइ पइ नियअम्माविउपडिबोहाय सो वसइ ॥ १६९ ॥

who had (afterwards) accepted monkhood from a *Chārana* ascetic, arrived at that very place and took their seats after bowing down to the great Jina

165 Seeing them, the Sovereign king asked the sovereign Lord of Religion —“ Divine sir, who are these good-minded *Charana* ascetics and whence have they come?”

166 Then the excellent Jina said—“These are *Charanas* who have come from (the mountain) *Vatadhya* in *Bharata* for making obeisance to us ”

* 167. Then the Sovereign king asked—“ Divine sir, is there at present any sovereign king or an omniscient sage in the country of *Bharata* in which *Vatadhya* is situated?”

168 The Jina said—“ Oh king, there is neither an omniscient sage nor a sovereign king in *Bharata* at present, but *Kummaputta* is there who is omniscient though he is a householder ”

169 The Sovereign king again inquired—“ Divine sir, does an omniscient sage reside in his house?” The divine Lord told— ‘He resides (in his house) for the enlightenment of his mother and father ’

पुच्छन्ति चारणा ते भयवं अम्हाण केवलं भविय ।
 पटुणा कहिभं तुम्भ पि केवलं अरिय अचिरेण ॥ १७० ॥
 सामिय सिवणइगामिय अम्हाण केवल कया अरिय ।
 इय कहिए जगदुत्तमनामजिणि-दो समुदिसइ ॥ १७१ ॥
 जइया कुम्मापुत्तो तुम्हाण कहिस्सई सय चेव ।
 महसुक्कमन्दरकह तइआ भो कवलं अरिय ॥ १७२ ॥
 इय सुणिय मुणियतता तिगुत्तिगुत्ता जिण नमसित्ता ।
 तस्स सभवे पत्ता चटरो चिट्ठान्त सुसिर्णिआ ॥ १७३ ॥
 ते ताव तेण वत्ता भद्दा तुज्झ जिणण नो कहिय ।
 महसुक्के ज मन्दरविमाणसुक्ख समणुभूअ ॥ १७४ ॥
 इय वयणसवणसंजायजाइसरणेण चारणा चटरो ।

170 (Then) those *Charanas* asked—‘ Divine sir, shall we attain omniscience ? The divine Lord replied—“ You too will attain omniscience very soon ”

171 “ Oh you divine Lord, who are going to the position of Eternal Bliss, when shall we attain omniscience ? Thus being asked (again), the great Jina named Jagadattama instructed (as follows) —

172 “ You will attain omniscience at the time when Kummaputta will himself tell you the account of the Mandara (Vimāna) in the Mahāsukra (heaven) ’

173 On hearing this, all the four—who had realised the Truth and who were guarding themselves in the observance of the Three Restraints—bowed down to the Jina and approached him (i.e., Kummaputta) and stood silent.

174 He then said to them— “ Good sirs, the Jina has not narrated to you the happiness you enjoyed in the Mandara Vimana in (the heaven) Mahāsukra ”

175 The four *Charanas*, in whom the remembrance of their previous lives was produced by hearing these words, entered, by virtue of their remembrance of their former existences on (the path of) destroying *Karma* in succession

संभरियपुष्यप्रमा ने स्वयममेनिमास्ता ॥ १७५ ॥

अथकथेनिक्रमः पुनरयम्—

अण० मिच्छ मीस सम्म अट्ठ गपुभित्थिवेअ छत्तं च०

पुमवेअं च सवेई कोहाईए य मंजले ॥ १७६ ॥

गइभाणुपुअ दो दो आईनामं च जाय चउरिन्दी ।

आयायं उज्जीअं यायनामं च मुहुमं च ॥ १७७ ॥

माहाएणमपजन्तं निहानिहं च पयनपयलं च ।

धीणं सवेइ ताडे अवरोसं जं च अट्ठण्हं ॥ १७८ ॥

वीसमिऊण नियट्ठो दोहिं ममएहिं केवले वेसे ।

पढमे निहं पयलं नामस्त इमाउ पयडीओ ॥ १७९ ॥

देयगइभाणुपुअ विउव्विसंययणइमवजाइ ।

And the course of the destroyer of karma in succession

is as follows—

176 He destroys (in order) the (passions called) *Anantānubandhi*, the karmic matter which causes false belief, the mixed karma which deludes the faith, the right faith, the eight (more passions), the neuter and the female inclinations, the group of six, the male inclination and anger etcetera belonging to the *Sattjalana* group.

177-178 (Of the *nāmakarma*) he then destroys two varieties of the *gati karma*, two of the *ānupūrvi karma*, the *jāti karma* upto *chaturindriya*, the *ātepa karma*, the *udyota karma*, the *sūhāra karma*, *sūkṣma karma*, the *sādhāraṇa karma*, the *aparyāpta karma*, the *nidrānidrā karma*, the *prachalāprachala karma*, the *styānagradhī karma*, and whatever remains of the eight.

179-180. (Then) having taken rest and resuming again when there are (only) two moments remaining before he attains omniscience, in the first (moment) he exhausts *nidrā* and *prachalā* and the following varieties of *nāma karma*—*devagati*, *devānupūrvi*, *caikriyaka* (*śarīra*), *sambhāna*

अञ्जयर सठाण तित्थयशहारनाम च ॥ १८० ॥
 चरमे नाणावरण पञ्चविह दंसण चउविगप्प ।
 पञ्चविहमन्तराय खवडत्ता केवली होइ ॥ १८१ ॥
 इय खवयसेणिपत्ता समणा चउरो वि केवली जाया ।
 त गन्तूण जिणन्ते केवलपरिस इ आसीणा ॥ १८२ ॥
 तत्थुवविट्ठो इन्दो पुच्छइ जगदुत्तम जिणाधीस ।
 सामिअ इमेहि तुम्भ न वन्दिया हेउणा केण ? ॥ १८३ ॥
 कइइ पट्ट एएसिं कुम्मापुत्ताउ केवल जाय ।
 एण कारणेण एएहि न वन्दिया अम्हे ॥ १८४ ॥
 पुच्छइ पुणो ।व इन्दा कइया एसो महव्वइ भावा ?
 पहुणाइद्ध सत्तमदिणस्स तइयम्मि पहरम्मि ॥ १८५ ॥
 इय कइक्कण निउतो जगदुत्तमजिणवरो दिणयरो व्व ।

excluding the first one of the *samsthana karma* *tathankara*
karma and *ahara karma*

181 In the last having exhausted the five fold
jnyanataraya karma, the four fold *daršana* karma and the
 five-fold *antaraya* karma he becomes an omniscient

182 Having thus entered on (the path of) destroying
 Karma in succession all the four ascetics became endowed
 with omniscience and having approached the Jina, they
 seated themselves in the assembly of the omniscient

183 Indra who was sitting there asked Jagaduttama
 the great Jina — Divine Lord, for what reason is it that
 you have not been saluted by these (sages) ?

184 The lord replied — ‘ They had their omniscience
 from Kummāputta, it is for this reason that we have not
 been saluted by them ’

185 Indra again inquired — ‘ When will he (Kummā-
 putta) accept the Great Vow ? The Lord replied ‘ In
 the third part of the seventh day (he will do so)

186 Having told this, Jagaduttama, the excellent Jina

तमतिमिराणि हरन्तो विहरन्ते महियल जयइ ॥ १८६ ॥

तत्तो कुम्मापुत्तो गिहयवस विमुत्तु महसत्तो ।

गिण्हइ मुणिवरवेसं सविसेसं निज्झिअकिलेस ॥ १८७ ॥

सुखविहियकणयकमले अमले समलेवरहिअनियचित्तो ।

आसीणो सो केवलिपवरो धम्म परिकहेइ ॥ १८८ ॥

तथाहि—

दाणतवसीलभावणमेआ चउरो हवन्ति धम्मस्स ।

तेसु वि भावो परमो परमोसइमसुहकम्माण ॥ १८९ ॥

दाणाणमभयदाण माणाण जहेव केवलं नाण ।

ज्ञाणाण मुक्कज्ञाण तह भावो सब्बधम्मेषु ॥ १९० ॥

गिहवासे वि वसन्ता भव्वा पावन्ति केवल नाण ।

returned, and like the sun dispelling darkness, he remained victorious on the surface of the earth removing ignorance

187 Then the high soul Kummaputta abandoned the householder's life and betook himself to the excellent state of asceticism in which worldly troubles are particularly vanquished

188 (Then) the excellent Omniscient seated himself on a stainless golden lotus made by god, and expounded the Religion, with his mind free from the taint of exertion

And thus (he preached)—

189 "The Religion has four divisions—charity, penance, character and purity of thought, even among them purity of thought is the best, being the most efficacious antidote against inauspicious deeds"

190 Just as the giving of security from fear is the best of (all) charities, omniscience of (the five kinds of) knowledges, the *Sukla* meditation of all meditations, so purity of thought is the best of all religious practices

191 'By virtue of the excellent purity of thought,

भावेण मणहरेण इत्य य अम्हे उदाहरणं ॥ १९१ ॥
 इय देवर्णं सुणिता अवगयतता य मायपियरो वि ।
 परिपालियचारिता वरसत्ता सुग्गइं पत्ता ॥ १९२ ॥
 अजे वि बहुयमदिया आयणिय केवलिसस् वयणाइ ।
 सम्मत्ता च चरित्त देवचरित्तं च पडिवसा ॥ १९३ ॥
 इय बोदियबहुयनरो कुम्मापुत्तो स केवलिप्पवरो ।
 केवलिपरियाय पालिऊग सुचिरं सिवं परतो ॥ १९४ ॥
 कुम्मापुत्तचरित्त भेरगकरं सुणइ जौ भविओ ।
 मो मव्वपावरदिओ अणन्तसुहमायण हवइ ॥ १९५ ॥
 मिरिहेमविमलमुहगुरुसिरिजिणमाणिकसीसराएण ।
 रइअं पगरणमेय वाइज्जन्तं चिरं जयउ ॥ १९६ ॥

the meritorious beings attain omniscience even while remaining as householders and we are in *bliss* in this respect'

192 Hearing this sermon, the parents too realised the Truth, and having observed monkhood and having excellent soul-development, they attained auspicious positions

193 On hearing this sermon of the omniscient sage, many other meritorious beings accepted Truth, many monkhood and many the partial observance of the vows

194 Thus the great omniscient sage Kummaputta enlightened many men, and having long observed the life of an omniscient sage, he (finally) attained Eternal Bliss

195 That faithful person who listens to the life of Kummaputta which produces aversion (for worldly life) becomes free from all sins and a recipient of infinite happiness

196 May this narrative—composed by the venerable Jinamanukya, the foremost pupil of the venerable and worthy preceptor Hemavimala,—for ever be victorious, being read

NOTES

1 नमिऊण-नत्वा, a form of the Gerund of नम् (to salute, to bow to,) obtained by adding इऊण to the root वदमान-वर्धमानम्, the acc sing of वदमान, an epithet of महावीर, the last of the 24 तीर्थंकरs of the Jains असुरिन्द मुरिन्दपणयपयकमल=असुरेन्द्र+सुरेन्द्र+प्रणत+पदकमल, whose lotus like feet (पदकमल) are bowed down to (प्रणत) by the foremost of demons and gods (असुरेन्द्र सुरेन्द्र) कूर्मापुत्र चरित्त=कूर्मापुत्र + चरित्रम्, the story of कूर्मापुत्र, कूर्मापुत्र is the name of a prince who was named after his mother कूर्मा. वोच्छामि वक्ष्यामि, I shall narrate, वोच्छामि-Fut 1st pers sing derived from the corresponding Sanskrit form अद्-Nom Sing of the pronoun अहम् (अस्मद्), I समासेन समासेन, Inst Sing of समास, briefly, concisely, in short

2 रायगिहे राजगृहे, Loc Sing, of रायगिह, the name of a city वरनयरे-वर+नगरे, in the best (वर) of cities (नगर) नयरेहापत्तसदलपुरिसवरे नय+रेखा+प्राप्त+सकल+पुरुष+वर, having good people ' पुरुषवर) who conducted themselves (प्राप्त) within the limit (रेखा) of law (नय), i e, having good people who were law abiding गुणसिलए-गुणशीलके, Loc Sing of गुणसिलअ, गुणशीलक is the name of a garden outside the city of राजगृह गुणनिलए=गुणनिलये, in the temple of गुण, गुण is the name of a यक्ष, a kind of demi-gods The temple is called गुणनिलय, being consecrated to him समोसद-समवसत्त, arrived वदमान जिण=वर्धमान+जिन, the तीर्थंकर वर्धमान, i e, महावीर

3 देवहि- देवे, Inst plu of देव a god ममवसरण-the Assembly Hall of the तीर्थङ्कर The तीर्थङ्कर, after he has attained to a certain stage of spiritual development and before his final beatitude, moves from place to place delivering religious sermons, and the gods construct the Assembly Hall for his sermons wherever he goes This stanza describes the Assembly Hall. विहिअ-विहित made, constructed बहुपावकम्मओसरण= बहु+पाप+कर्म+अवसरण, which is the destroyer (अवसरण) of many (बहु) sinful (पाप) deeds (कर्म) Sinful deeds are expiated by mere presence in the Assembly Hall. मणिक्कणययसारप्पायारपहापरिष्फुरिअ-मणि+कनक+रजत+सार+प्रकार+प्रभा+परिष्फुरित,-brightened (परिष्फुरित) by the lustre (प्रभा) of the (three) ramparts (प्रकार) (constructed respectively) of jewels, gold and silver (मणि कनक-रजत) of the highest quality (सार)

4 तत्थ-तत्र, there निविट्ठ निविष्ट, seated वीर=a warrior, here वीर is used as an epithet of महावीर कणयसरीर= कनक+शरीर, the lustre of whose body (शरीर) resembled that of gold (कनक) समुदगभीर-समुद्र+गभीर, serene (गभीर) like the sea (समुद्र) दाणादचउपयार-दानादि+चतुष्प्रकार), of four kinds (चतुष्प्रकार)-charity and others (दानादि) कहै= कथयति-present 3rd pers sing of कह (कथ), to tell, to preach धम्म-धर्म, religion परमम्म-परम+रम्य, greatly (परम) delightful (रम्य)

5 दाणतवशीलभावणमेहि-दान+तप+शाल+भावण+भदै, distinguished (भदै) as charity (दान), penance (तप),

character (शील) and purity of thought (भावन) चतुर्विध= चतुर्विध, fourfold, of four kinds हवद्-present 3rd pers sing of हव (भू) to be सर्वेसु तेसु-सर्वेषु तेषु, of them all भाव, purity of thought, sincerity of heart, महत्प्रभाव= महा+प्रभाव, having great (महा) efficacy (प्रभाव) मुण्येष्व= (ज्ञातव्य), should be known or regarded, मुण्येष्व is a form of the potential pass participle obtained by adding इत्यन्त to the root मुण (to know)

6 भवुदहितरणी-भव+उदधि+तणि, a boat (तरणि) for crossing the ocean (उदधि) of worldly existence (भव) सङ्गापवग्गपुरवरणी-स्वर्ग + अपवर्ग + पुर+सरणि, a path (सरणि) to the towns (पुर) of Heaven (स्वर्ग) and Absolution (अपवर्ग) भवित्राण-Gen plu of भवित्र (भव्य), a meritorious or fortunate being A " भव्य " person is one who has got merit (पुण्य) to his credit acquired in his former lives, by virtue of which he has become capable of higher spiritual attainments in his present life As opposed to " भव्य " the word " अभव्य " is applied to those unfortunate persons who have no such merit to their credit मणचिन्तिअअचिन्तामणी-मन + चिन्तित + अचिन्त्य + चिन्तामणि, the desire-yielding jewel (चिन्तामणि) which yields unattainable (अचिन्त्य) objects that are desired by the mind (मनश्चिन्तित)

7 अवगतत्त=अवगत+तत्त्व, who knew or had realised (अवगत) the Truth अगृहीतचरित=अगृहीत+चरित्र, without accepting (अगृहीत) monkhood (चरित्र) गृह्वासे वि वसन्त= गृह्वासे अरि वसन्, even (अपि) by remaining in his house

(गृहवासं वसन्), i. e., even by following the life of a layman. संवत्त=संप्राप्त, obtained. केवल, perfect. नाण (ज्ञान), knowledge.

After this stanza, there follows a short prose passage taken almost verbatim from the Sūtra Literature. It describes Mahāvīra's seniormost disciple, Gautama, who is made to question his Master how *Kummaputta* attained perfect knowledge, by observing purity of thought without accepting monkhood, even while staying in his house. The narration that follows is put in the mouth of Mahāvīra, being a reply to Gautama's question. This device is employed to give the story a touch of sanctity, authority and antiquity.

The language of this prose passage is अर्धमागधी; while the language of the remaining portion of the present work, excepting a few verses in संस्कृत and अर्धश, is महाराष्ट्री.

एतन्तरे=अत्रान्तरे in the meanwhile, then, at that time. इन्द्रभूर्दे=इन्द्रभूतिः, name of the seniormost disciple of महावीर. नामे=नाम, named, by name. अणगर=अनगर, a person having no (अन्) house (अगर), i. e., a monk. भगवओ महावीरस्स=भगवतः महावीरस्य, of divine or revered (भगवतः) महावीर. भग means fortune, knowledge, glory, penance, etc. जेठ्ठ=उद्येष्ठ, first, foremost or seniormost. अन्तेवासी=अन्तेवाशिन्, disciple or pupil. गोयमगेत्त=गौतम+गोत्र, belonging to the family of गौतम. समचउरंसरीर=सम+चतुरस्र+शरीर, whose bodily posture (शरीर) was symmetrical, i. e., it re-

presented four sides (चतुरस्र) which were equal (सम) This would occur, for instance when he sat in the पद्मासन posture वज्ररिसहृनारायसघयण=वज्र+ऋषभ+नाराच+सहृनन, possessing that built of the body (सहृनन) in which the joints of bones are fastened round (नाराच) by means of stripes of bones (ऋषभ) and which are held together at the sides with nails of bones (वज्र) The built of the body is divided into six kinds in Jain literature, the one referred to above being the strongest of them all कणगपुलगनिषसपम्हगेरि=कनक+पुलक+निकप+पद्म+गौर, (in complexion) as fair (गौर) as the lotus (पद्म) or as a streak (पुलक) of gold (कनक) on the touch stone (निकप) उगगतवे, दित्तवे, महातवे and धोरतवे, whose penance (तव=तपन्) was severe (उगग=उग्र), resplendent (दित्त=दीप्त) great (महा=महन्) and fierce (धार) धोरनवस्ती=धोर+तपस्वी, one who practises penance (तपस्विन्) which is austere (धार) धारभम्भवेरवासा=धोर+मद्भवेरवासी one whose observance of celibacy (मद्भवेर) is austere उच्छृङ्खलरोरि=उच्छिन्न+शरीर, who neglected (उच्छिन्न) his body (शरीर), i. e., who was regardless of his bodily pleasures सखिसिखिलतेउलेसे=मक्षिप्त + विपुल+तेज+लेख्य, possessing immense (विपुल) illuminating power (तेजोलेख्य) concentrated (सप्तिप्त) in his body. According to Jain Metaphysics the activities of body, mind or speech of a man produce certain particles of various colours from white to black. Activities directed towards doing good acts produce white particles and those directed

towards doing bad acts produce black ones. These particles, which are called *leśyas*, colour the soul with their own colour. The activities of the former kind, which produce white particles, purify the soul and make it powerful. By reason of the severe austerities of इन्द्रभूति गौतम his soul was rendered powerful and lustrous, and this was reflected in his body. चउदसपुर्वी=चतुर्दश+पुर्वी, who had studied the 14 पूर्व Scriptures. पूर्व were works of great antiquity and authority which formed the Jain Canon even before महावीर. They were 14 in number and are supposed to have been lost.

चउनाणोवगए=चतुर्ज्ञानोपगतः, who possessed (उपगत) the (first) four (चतुर) (of the 5) kinds of knowledge (ज्ञान). The Jain Metaphysics divides knowledge into 5 kinds, viz, —

(1) मतिज्ञान, knowledge coming from the sense organs.

(2) श्रुतज्ञान, knowledge resulting from the study of the Scriptures.

(3) अवधिज्ञान, knowledge acquired without the help of the senses within a limited sphere.

(4) मनःपर्ययज्ञान, knowledge of the thoughts and feelings of others within a limited sphere.

(5) केवलज्ञान, infinite knowledge of the present, the past and the future.

पञ्चहिं अणगारसएहिं=पञ्चभिः अनगारसतैः, by five (पञ्चभिः) hundred monks (अनगारसतैः). सद्धिं=सार्धम्, with. संपरिगुह=

घ+गी+३न, surrounded. छट्छट्टेन=पठपठेन, by repeatedly observing the पठ fast. The पठ fast is so called because five successive meals are cut off and only the sixth meal is taken. अप्पणं भावेमणे=आत्माने भावयन्, purifying (भावयन्) himself (or his soul-आत्मानम्). उट्ठाए उट्ठाइ=उत्थाय उत्तिप्रति, having got up (उत्थाय) stands (उत्तिप्रति), i. e., got up and stood तिसरुत्तो=त्रिक्रत्वः, thrice. आयादिणपयादिणा=आदक्षिण+प्रदक्षिणा, going round (a person or object) keeping (it) to one's right. आदक्षिणं means starting for the प्रदक्षिणा from the right side of the object, and प्रदक्षिणा means moving round the object keeping it to one's right. कोइ=कोटि, present 3rd pers sing. of कर (इ), to do. करिता=कृत्वा, Gerund of कर (कृ) to do वन्द नमंसइ=वन्दते नमस्यति, bows to and salutes. वन्दिता and नमंसिता are the forms of the gerund of वन्द and नमस respectively. एइ=thus. वयासी=an irregular form of the past tense of वय (वच् to speak) derived from Sk. and used to denote both sing. and plu numbers. भववं=voc. sing. of भगवन्त, O divine Sir. कां=Mascul. nom. sing. of the Interrogative pronoun क (किम्). नाम (ind)-when used with the interrogative pronoun नाम has the sense of 'possibly', 'I should like to know'. कइ=कथम्, how. गिदवासे वयन्तेण=see stanza 7. भावणं भावन्तेणं=भावनं भावयन्ता; भावन or भावना is the same thing as भाव, भावय् means to observe, to practise. अनन्त=अनन्त, infinite. अनुत्तर=अनुत्तर, unsurpassed. निष्वाधाय=निष्वाधात्, unobstructed. निरावरण=unveiled. कसिण=कस्मिन्, all, whole, complete. परिपुण्य=परिपूर्ण, full, complete. केवलवरणान्-

दसन=केवल+वर+ज्ञान+दर्शन, excellent (वर) Kevala knowledge (केवल+ज्ञान) and Faith (दर्शन) समुप्यादिअ=समुत्पादित, acquired, obtained तए=तदा, then ण=an expletive समणे=अमण, a sage, an ascetic, a monk जायणगामिणी=योजन+गामिनी, reaching (गामिनी) to the extent of one योजन सुधासमानी=सुधा+समाना, which was like (समाना) nectar (सुधा) वाणी=voice वाग्-वि + आ + कृ, to explain, to propound, to narrate

8 अ=यद्, which (relative pronoun), its correlative is त (तद् that) पुच्छसि present 3rd pers sing of पुच्छ (प्रच्छ=पृच्छ, to ask) वरिअ=वरित, life, story अच्छरिअ=आश्चर्य, wonder, the noun is used here as an adjective and means ' wonderful ' एगगमणो=एकाग्र+मना, with concentrated (एकाग्र) mind (मन), attentively, with attention होउ=infinitive of हो (भू) to become समग्ग=समग्र, all, whole, from beginning to end निसामेसु=निशामय, (Imper 2nd pers. sing of the causal of नि+शम्), listen to, hear

9 जम्बुद्वीप=जम्बुद्वीप, name of one of the continents into which the earth is divided according to Jain cosmology जम्बुद्वीप is again divided into 7 regions, one of which is named भरत द्वीप=द्वीप, continent भारद्दक्षित=भारत+क्षेत्र, the sacred region or country (क्षेत्र) of भरत मज्झयारम्भि=loc sing of मज्झयार (a देशी word) meaning centre, middle दुग्गमपुराभिधान=दुर्गमपुर+अभिधान, दुर्गमपुर by name (अभिधान) जगण्हान=जगत्+प्रधान, prominent (प्रधान)

in the world (जगत्) पुर=town अस्थि=अस्ति, present 3rd pers sing of अस् to be

10 तत्प=तन, there य=च, and द्रोणनरिन्द=द्रोण+नरेन्द, king (नरेन्द्र) द्रोण पयावलच्छीद=प्रताप+लक्ष्म्या, by the glory (लक्ष्मी) of his valour (प्रताप) निजिअदिणिन्द=निर्जित+दिनेन्द्र, who had surpassed (निर्जित) the sun (दिनेन्द्र) निच=नित्यम्, always अरियणवज्ज=अरिजन+वर्जम्, without (वर्ज) enemies (अरिजन) पालइ=पालयात, protects निष्कण्टय=निष्कण्टक, free from (निस) trouble (कण्टक) रज्ज=राज्य, kingdom

11 तस्स=नस्य, masculine Geh Sing of the demonstrative pronoun त (तद्) पट्टराणिआ=पट्ट+राज्ञी, crowned (पट्ट) or senior queen (राज्ञी) जहा=यथा, just as Just as god शङ्कर (मकरदेव) and king वासुदेव had loving wives in उमा and रमा respectively, so king द्रोण had a loving wife and senior queen in दुमा (दुमा)

12 दुल्लभनामकुमारो=दुर्लभ+नाम+कुमार, a prince (कुमार) named (नाम) दुर्लभ सुकुमार=delicate रम्मरुवजियमार=रम्य+रूप+जित+मार, who excelled (जित) Cupid (मार) by his charming (रम्य) beauty (रूप) तेसिं सुओ स्थि=तथो सुत अस्ति, they (i.e., king द्रोण and queen दुमा) had a son (सुत) तेसिं is Gen Plu of त (तद्) Amg has not the dual number for which the Plu is used गुणगणमण्डार=गुण+गण+मण्डार, a storehouse (मण्डार) of a number (गण) of virtues (गुण) बहुजनाधार=बहु+जन+आधार, a support (आधार) of many (बहु) people (जन)

13 नियजुष्वणराजमएण=निज+यौवन+राज्य + मदेन, elated by (मदेन) his (निज) youth (यौवन) and royalty (राज्य) कुमार-a boy, a son, a prince पर-other. बहुबुमारि=बहु+कुमारान्, many (बहु) boys (कुमारान्) कन्दुक-a bull इव-like गयण-तले=gगन+तले, in the sky उच्छालिन्तो=उत्+शालयन्, tossing up सदा=sदा, always रमइ=रमते, takes delight in

14 अभदिणे=अन्य+दिने, one day, on a certain day तस पुस्सुजाणे=तस्य पुस्स्य + उद्याने, in a park or garden of that town दुर्गिणादिदाण=दुर्गिल+अभिधान, दुर्गिल by name (अभिधान) सुगुरु सुलोचननामा-a worthy preceptor (सुगुरु) named (नामा) सुलोचन समोसद-see stanza 2 केवली-an omniscient sage, a sage endowed with the केवल knowledge एण=एक one

15 तत्पुजाणे=तत्र + उद्याने, there in the garden. जयिसिणि=यक्षिणी, a female यक्ष, यक्षs are a class of semi-divine beings भद्रमुही नाम=भद्रमुखी नाम, भद्रमुखी by name निवसए=निवसति, resides, dwells बहुशालकसवट्ठदुमभट्ठियमवणाम्मि= बहुशालाख्य + वटदुम+अध स्थित+भवने, in a mansion (भवने) situated under (अध स्थित) a banyan tree (वटदुम) named बहुशाल (बहुशालाख्य) कयवासा=कृत+वासा, who had made (कृत) her residence (वासा)

16. केवलकमलाकलिय=केवल+कमल+आकलित, in whom the lotus (कमल) of omniscience (केवल) was fully blown (आकलित) संसमहरण=संशय+हरण, who was a dispeller (हरण) of doubts (संशय) पणमिय=प्रणम्य, having bowed down to भत्तिमरेण=भक्ति+भरेण, with great (भर) devotion (भक्ति). पुच्छइ=पृच्छति, asks. एव thus

17 पुम्बभवे=पूर्व+भवे, in my former (पूर्व) existence (भव) इ=अहम्, I माणवी=मानवती, a proper noun माणवी=मानवी, a woman, the female of a human being (मानव) आस- a form of the past tense of अस् (to be) used to denote all numbers and persons पालपिया=प्राणप्रिया, beloved, as dear as life परिभुग्गा=परिभोग्या, wife, परिभोग्य literally means an object of enjoyment सुबेलवलधरसुर= a वेलधर god (सुर) सुवल (by name)

18 आउखए=आयु +क्षये, on the termination (क्षय) of my life (आयु) इत्य=अत्र, here वण=वन, garden भइमुही नाम जावखणी जाया=भद्रमुखी नाम यक्षिणी जाता, I was born (जाता) as a यक्षिणी named (नाम) भद्रमुखी भत्ता=भर्ता, husband पुण=पुनर, again, but, however मज्झ=मम, my कहि=कुत्र, where उण्ण=उत्पन्न, born नाइ=नाथ, sir, my lord, (voc. sing) आइससु-Imper 2nd pers sing of आ+इस (आ+दिस्) to tell तओ=तत, then मधुरवाणीए=मधुर+वाण्या, in sweet (मधुर) words (वाणी) भणइ=भणति, speaks.

19 भेइ=भद्रे (voc sing), O fortunate (lady)! निमुणसु=नि+धुणु hear, listen to, (Imper. 2nd pers sing) नयरे इत्येव=नगरे अत्र एव, in this very (अत्र एव) city (नगरे). दोणनरवइ=द्रेण+नरपति, king (नरपति) दोण सुओ=पुत, son मुज्झ=तव, your पिओ=प्रिय, husband, dear one सुदुल्लह=सु+दुल्लह, very (सु) difficult to be obtained (दुल्लह)

20 त=तद्, that निमुणिय=नि+धुणु, having heard. भइमुही=भद्रमुखी, having in auspicious (भद्र) face (मुख) The word भइमुहा occurs twice in this stanza, the first

13 नियजुब्बणराजमएण=निज+यौवन+राज्य+मदेन, elated by (मदेन) his (निज) youth (यौवन) and royalty (राज्य) कुमार-^a boy, a son, a prince पर-other बहुकुमारे=बहु+कुमारान्, many (बहु) boys (कुमारान्) कन्दुक-a ball इव-like गयण तले=गगन+तले, in the sky उच्छालिन्तो=उत्+शालयन्, tossing up सदा=सदा, always रमइ=रमते takes delight in

14 अश्रदिणे=अन्य+दिने, one day, on a certain day तस्य पुरस्सुजाणे=तस्य पुरस्य + उद्यने, in a park or garden of that town दुग्गिलाहिहाण=दुर्गिल+अभिधान, दुर्गिल by name (अभिधान) सुगुरु सुलोचननामा-a worthy preceptor (सुगुरु) named (नामा) सुलोचन समोसद-see stanza 2 केवली-an omniscient sage, ^a sage endowed with the केवल knowledge एग=एक one

15 तत्सुजाणे=तत्र+उद्याने, there in the garden जइक्षिणि=यक्षिणी, a female यक्ष, यक्षs are a class of semi divine beings भइमुही नाम=भद्रमुखी नाम, भद्रमुखी by name निवसए=निवसति, resides, dwells बहुशालफलवद्दुमअहठियभवणाम्मि= बहुशालाख्य + वट्टुम+अध स्थित+भवन, in a mansion (भवने) situated under (अध स्थित) a banyan tree (वट्टुम) named बहुशाल (बहुशालाख्य) कयवासा=कृत+वासा, who had made (कृत) her residence (वासा)

16 केवलकमलाकलिय=केवल+कमल+आकलित, in whom the lotus (कमल) of omniscience (केवल) was fully blown (आकलित) संसयहरण=संशय+हरण, who was ^a dispeller (हरण) of doubts (संशय) पणमिय=प्रणत, having bowed down to भक्तिभोणे=भक्ति+भोणे, with great (भर) devotion (भक्ति). पृच्छइ=पृच्छति, asks. एव thus

the centre (मध्य) of the nether world (पाताल). वास=वास्य, to see. कणतमय=कनक+मय, golden, constructed or made of gold. सुरभवन=सुर+भवन, a celestial (सुर) mansion (भवन). अर्ध=अर्ध, very much. रमणित्व=रमणीय, charming, beautiful. कैरित=कैरित, of what sort or nature.

25. रमणमययमपन्तीकन्तीमरभरिअभिन्तरपद्म=रत्नमय+स्तम्भ+पद्मि+कान्ती+भर+भरित+अभ्यन्तर+प्रदेश, its inner (अभ्यन्तर) region (प्रदेश) was filled (भरित) with a flood of light (कान्ती+भर) proceeding from rows (पद्मि) of pillars (स्तम्भ) studded with precious stones (रत्नमय). मणिमयतोरणधोरणितरुणपद्माकिरणकर्वुरित=मणिमय + तोरण+धोरणी+तरुण+प्रभा+किरण+कर्बुरित, it was variegated (कर्वुरित) with strong (तरुण) rays (किरण) of light (प्रभा) proceeding from rows (धोरणी) of jewelled (मणिमय) arches (तोरण).

26. मणिमययमभहितिठअपुत्रिकाकेलिखोभियज्जोह=मणिमय+स्तम्भ + अधिष्ठित + पुत्रिका + केलि + क्षोभित + जनौघ, which excited (क्षोभित) crowds of people (जनौघ) by the sportive movements (केलि) of dolls (पुत्रिका) placed on (अधिष्ठित) pillars (स्तम्भ) studded with jewels (मणिमय) बहुमसिवित्त-विधियगवक्खसंदोहकयसोह=बहु+भक्ति+वित्र+विधित+गवाक्ष + संदोह+कृत-शोभ, which was rendered beautiful (कृतशोभ) by numerous (संदोह) windows (गवाक्ष) decorated (वित्तित) with paintings of various kinds (बहु+भक्तिवित्त).

27. एयं=एतद् that अवलोक्य=अवलोक्य seeing. भुवनवित्त-चुञ्जकर=भुवन+वित्त+'चुञ्ज'कर, which would excite wonder (चुञ्जकर) in the mind (वित्त) of the (whole) world

qualifies the second which is a proper noun हिटठा=हृष्ट, delighted मानवईरुधरा=मानवती + रूप + धरा, assuming (भरा) the form (रूप) of मानवती कुमारसमीपम्=कुमार + समीप, near (समीप) the boy (कुमार) सपत्ता=संप्राप्ता, arrived

21 ददृक्षुः=दृष्ट्वा, seeing बहुकुमरच्छालनित्तल्लिच्छ=बहु + कुमार + उच्छालन + एक + तल्लिच्छ, solely (एक) engaged in (तल्लिच्छ) tossing up (उच्छालन) many (बहु) boys (कुमार) तल्लिच्छ is a देशी word having the sense of "engaged in" जपद्=जल्पति, speaks हसिरुण=हसित्वा, smiling किमिण (कि + इणेण) = कि + अनेन, what is the use of this (अनेन) रद्वरण-^{support} (रमण) of the wretched (रद्व)

22 जइ ताव=यदि तावत्, if चित्त-^{mind} विचित्रचित्तम्=विचित्र + चित्र, is strange (विचित्र) and wonderful (चित्र) things चचल होइ=चञ्चल भवति, becomes (भवति) excited or agitated (चञ्चल) ता-^{then} तावत्, then अणुधावसु=अनु + धाव, run (Imper 2nd Per Sing) वयण-^{word} वचन, word इण=इदम्, this सुणिय=श्रुत्वा, having heard

23 कअ, Acc Sing of कन्या (कन्या), a girl a maiden तव्वयणकुलइलाकुलिअचिता=तद् + वचन + कुलइल + आकुलित + चित्त, whose mind (चित्त) was excited (आकुलित) on account of the curiosity (कुलइल) caused by her words (तद् + वचन) तप्पुरओ=तद् + पुरत, before (पुरत) him (तद्), in front of him धावन्ती running वि=अपि, even हु an indeclinable expressing certainty त नियवण नेइ=त निजवन नयति, led him to her garden

24 अहेपद=अध पथ, a path (पथ) lying under (अधस्) पायालमज्झमाणीओ=पाताल + मध्य + आनीत, was taken (आनीत) to

the centre (मध्य) of the nether world (पाताल). पास=परस, to see. कणमय=कनक+मय, golden, constructed or made of gold. सुरमण=सुर+मण, a celestial (सुर) mansion (मण). अर्ध=अर्ध, very much. रमणिय=रमणीय, charming, beautiful. कैरिष=कैरिष, of what sort or nature.

25. रयणमयधम्मपन्तीकन्तीमरभरिभन्तिरपयस=रत्नमय+स्तम्भ+पश्चि+कान्ती+भर+भरित+अभ्यन्तर+प्रदेश, its inner (अभ्यन्तर) region (प्रदेश) was filled (भरित) with a flood of light (कान्ती+भर) proceeding from rows (पश्चि) of pillars (स्तम्भ) studded with precious stones (रत्नमय). मणिमयतोरणधोरणितरुणपद्मकिरणकम्बुरिभ=मणिमय+तोरण+धोरणी+तरुण+प्रभा+किरण+कर्बुरित, it was variegated (कर्बुरित) with strong (तरुण) rays (किरण) of light (प्रभा) proceeding from rows (धोरणी) of jewelled (मणिमय) arches (तोरण).

26. मणिमयधम्मअहिट्ठअपुत्तलिआकेलिओभियज्जोद=मणिमय+स्तम्भ+अधिष्ठित+पुत्रिका+केलि+ओभित+जनौष, which excited (ओभित) crowds of people (जनौष) by the sportive movements (केलि) of dolls (पुत्रिका) placed on (अधिष्ठित) pillars (स्तम्भ) studded with jewels (मणिमय). बहुमत्तिवित्तित्तियगवक्खसंदोहकयसोद=बहु+मत्ति+वित्त+वित्तित+गवाक्ष+संदोह+कृत-शोभ, which was rendered beautiful (कृतशोभ) by numerous (संदोह) windows (गवाक्ष) decorated (वित्तित) with paintings of various kinds (बहु+मोक्षवित्त).

27. एयं=एतद् that. अवलोक्कणं=अवलोक्य seeing. भुवविच-चुरज्जकर=भुवन+वित्त+चुरज्ज'कर, which would excite wonder (चुरज्जकर) in the mind (वित्त) of the (whole) world

(भुवन) “ बुज्ज ” is a दशी word having the sense of आश्चर्य अइविम्हयमावज्जा=अतिविस्मय+आपन्न was struck (आपन्न) with great (अति) wonder (विस्मय) इय चिन्तितु लम्मा=इति चिन्तयितु लम्मा, became engaged (लम्मा) in thinking (चिन्तयितु) thus (इति)

28 इन्द्रजाल=इन्द्रजाल a trick of magic सुमणम्मि=स्वप्ने, in a dream दीसए=दृश्यते, is seen अहवा अपवा, or. अहय=अहम्, I नियनयरीओ=निज+नगर्या, from my (निज) city (नगरी)

29 सदेहाकुलिय = सदेह+आकुलित, excited (आकुलित) by doubts (सदेह ; विनिवेशिऊण=विनिवेश्य, having placed पलङ्क पर्यङ्क, couch, bed बिज्जवइ=विज्ञापयति, implores, requests वतरवट्टु=व्यन्तर+वधू, the व्यन्तर lady (वधू) The यम्पिणी belonged to a class of semidivine beings called व्यन्तर (यम्पिनि, स्वामिन् (voc sing), my lord !

30 अज्ज=अद्य today मए=मया, by me मज्झमए=वो- sing of मज्झमत्, straight-forward, simpleminded चिरेण कालेण=चिरेण कालेन, after a long time दिट्ठा सि=दृष्ट अस्मि, you are seen (दृष्ट) सुरभिणे-सुरभि+वने, in the fragrant (सुरभि) garden (वन) नियकज्जेण-निज+कार्येण, for my own (निज) purpose (कार्य तुम-त्वम् Nom sing of the 2nd person pronoun तुम्ह (युष्मद्) you

31 अज्ज=अद्य, today चिय=एव, only, verily, indeed मज्झ मज्जोमणोरह=मम मनोमनोरथ, the desire (मनोरथ) of my (मम) mind (मन) कल्पपायव=कल्पपादप, a desire-yielding tree फलिव=फलित, has borne fruit ज=यत्, since सुकय-सुकयवसओ=सुकृत+सुकृत+वसत, on account of (वसत) the

merit (सुकृत) of my good deeds (सुकृत) The first सुकृत means good deeds, and the second सुकृत means merit पुण्य, सुकृतसुकृत therefore means the merit (पुण्य) resulting from good deeds

32 The word वयण occurs twice in the first line of this stanza The first वयण (वचन) means words and the second वयण (वदन) means face इय वयण मोऊण=इति वचन ध्रुवा, hearing (ध्रुवा) these (इति) words (वचन) वयण दददृण मुनयण तीसे=वदन दृष्ट्वा मुनयन तस्या, seeing (दृष्ट्वा) her (तस्या) face (वदन) with beautiful eyes (मुनयन) पुण्यभवस्स शिगेहो=पूर्वभवस्य स्नेह, his affection (स्नेह) for her in his former (पूर्व) life (भव) तस्म मणम्मि=तस्य मनसि, in his (तस्य) mind (मनसि) समुल्लसिअ=(सम्+उत्+लसित), arose, sprouted or shooted up

33 कथं वि एसा दिट्ठा=कुत्र अपि एसा दृष्टा, she (एसा) was seen (दृष्टा) somewhere (कुत्र अपि) पुण्यभवे परिचिया य=पूर्वभव परिचिता च, and (च) she was familiar (परिचिता) with me in my previous life (पूर्वभवे) इय ऊहापोहवसा=इति ऊहापोह+वशात्, as a result of (वशात्) this (इति) process of doubts and determination (ऊहापोह) जाईसरण=जाति+स्मरण, remembrance (स्मरण) of former life (जानि) समुपपन्न=सम्+उत्पन्न was produced 'एयस्स' in the first line is to be construed with 'जाईसरण समुपपन्न' in the second The process of ऊहापोह may be stated as follows — You happen to meet with a person in the street who greets you You cannot recognise him, but he seems to have been once familiar with you Then you try

to identify him and make a number of guesses as to who he should be. The faces of many familiar persons appear before your mind's eye which you compare with the face that you actually see before your eyes. This mental process is called ऊह. Then after considering these guesses and excluding all but one of them you arrive at a certain conclusion or determination. This mental process is called अपोह.

34 तत्र=तेन नाऊन=ज्ञात्वा, having known पुर्वजन्म वृत्तन्तो=पूर्व+जन्म+वृत्तान्त, happenings (वृत्तान्त) in his former (पूर्व) life (जन्म) कदिआ=कथित, was narrated नियमियाइ पुरजो=निज+प्रियाया पुरत, to (पुरत) his (निज) beloved (प्रिय) समग्र=समग्र, all, whole

35 ततो=तत, then नियसत्तीए=निज+शक्या, by means of her (निज) prowess (शक्या) अशुभाण पुगलाण अवहरण=अशुमाना पुद्रलाना अपहरण, removing (अपहरण) of bad or inauspicious (अशुभ) particles or elements (पुद्रल) शुभपुगलपक्खेव=शुभ+पुद्रल+प्रक्षेप, putting (प्रक्षेप) auspicious (शुभ) particles (पुद्रल) करिअ is the past tense of कर (कृ) to do, and denotes all persons and numbers सुरी, feminine of सुर, a god, a divine being तत्सरीरम्भित=तच्छरीरे, in his (तत्) body (शरीर) A human being possesses in his body inauspicious and gross particles which make him unfit for the company of celestial beings. The lady therefore removed such particles from the body of the prince and replaced them with

suspicious and fine ones and thus made him fit for her company and enjoyment.

36 पुर्वभवन्तरभञ्जा=पूर्व+भवान्तर+भञ्जा, the prince's wife (भार्या) in his previous life (पूर्वभवान्तर) लज्जाइ=लज्जादि, bashfulness (लज्जा) and the like (आदि) विमुक्तु=विमुच्य, having thrown aside, giving up भुजए=भुङ्क्ते, enjoy, मेगे=भोगन्, pleasures एव thus विषयसुहाइ=विषय+सुसानि, pleasures (सुखानि) of senses (विषय) दुहि वि=द्वौ अपि, both of them विलम्ब=वि+लम्, to enjoy, to play तत्य=तत्र, there ठिय=स्थित, staying, remaining

चतुर्विधभोगस्वरूप स्थानाज्ञप्युक्तम्=the nature (स्वरूप) of the four kinds (चतुर्विध) of co-habitation (भोग) is stated (उक्त) in स्थानाज्ञ also (अपि) स्थानाज्ञ is the third of the eleven अज्ञ Scripture of the श्वेताश्वर Jain Canon चर्कहि ठागहि=चतुर्भि स्थानै, at four places सवास=co habitation, पञ्चच=प्रज्ञप्त, expounded, stated, known त जहा=तद् यथा, it is thus (यथा) एग=एक, one देवीए सद्वि=देव्या सार्धम् with (सार्ध) a goddess (देवा) सवासमधिगच्छिञ्जा=सवास + अधिगच्छेत्, may co habit छवी=छवि, a male or female being whose bodily form is like a shadow-free from earthly elements As stated in stanza 35 above, the gross earthly elements in the prince's body being replaced by fine particles, he was made a छवि and rendered fit for co-habitation with the यक्षिणी इथो य=इत च, and (च) here (इत), on this side, on the other hand

37 अह=अथ, now, then अम्बापियरो=अम्बा+पितरो, mother (अम्बा) and father (पितृ), parent पुनर्वियोगेण=

पुत्र + वियोगेन, by separation (वियोग) from their son (पुत्र),
 दुर्विस्वभ=दुःखित, distressed सर्वत्र=सर्वत्र, everywhere, सोढ=
 शोधय, to search लब्ध=लभ्, to obtain सुदिमत्त = सुदि+मात्रम्,
 more (मात्र) information (सुदि) ' तत्स ' in the first line
 is also to be taken with सुदिमत्त in the second line

38 अवहरिश्च=अवहृत, taken or carried away देवेहि
 and नरेहि are Inst plu of देव and नर respectively, and
 हि or हिं is the termination णविज्जए=प्राप्यते, can be obtain
 ed, (Present pass 3rd pers sing of णव obtained by
 adding ज्ज to the root) कह=कथम्, how वत्थु=वस्तु, a thing
 जण=जन, since, because मत्ती=शक्ति power अन्तर difference
 गरुअ=गुरुक, great

39 पुटु=पृष्ट, asked कहेह=कथयत, Imper 2nd pers
 plu of कह (कथ्) to tell, the plu is used for the sing
 अम्ह=our कथ=कुल, where गअ=गत, gone

40 पयपइ=प्रजल्पति, speaks सुणेह hear, Imper 2nd
 pers plu of सुण (श्रु) to hear सवण=ध्वण, ear सावधानमणा,
 Nom plu of सावधानमण (सावधान+मनस), with attentive
 (सावधान) mind (मनस्) वनरी=व्यन्तर a female belonging
 to the व्यन्तर class of semi divine beings

41 अईव=अतीव, very much अच्छरियविम्बिह्य=आश्चर्य+
 विस्मय, struck with wonder जाय=जात become साह=साध्
 to say, to speak अपवित्तनर=अपवित्र+नर, the impure (अपवित्र)
 man (नर) यदुक्कमागमे for (यत्) it is said (उक्त) in the
 Scriptures (आगम)

42 चत्वार पञ्च ज्ञेयगणयाश्चतुः पञ्च योजनगतानि, four (चतुर्) or five ((पञ्च) hundred (शतानि) of योजन (योजन) गण= odour, smell मनुजलोकस्थ=मनुज+लोकस्थ, of the world (लोक) of human beings (मनुज) उर्ध्वं=ऊर्ध्वम् upwards वय=वय्, to go हु-न् particle having the meaning of गतु, indeed, verily, surely आयन्ति present 3rd per- plu of आ+य to come

43 पञ्चमु जिनकृद्गणसु=on the occasions of the five auspicious functions (कल्याणसु) connected with the life of जिन or तर्ह्यकर The events in the life of जिन which are thus celebrated are —his conception, his birth, his renunciation of worldly life, his attainment of perfect knowledge and his Liberation,—which are respectively called गर्भकल्याण, जन्मकल्याण, दोषाकल्याण, केवल जिनकल्याण and माधुकल्याण महारिसिनवाणुभावाओ=महर्षि + तप + अणु भवत, on account of the power (अनुभावत) of penance (तप) of great (महा) ascetics (ऋषि) नेह=स्नेह, affection.

44 ता=तत्र then तसि=तस्या, her, i.e., of the यशिणी जन्मतरसिजेह इ=जन्मान्तर+स्नेहादि, her affection (for the prince) and the like (स्नेहादि) in her previous life (जन्मान्तर) भित्ति present 3rd pers plu of वे (भू) to speak तओ=तत्र then सामिय=स्वामिन्, my lord, divine sir. अइवलेख=अनि+वल्लिख, very powerful कर्मपरिणाम=कर्म+परिणाम, the effect (परिणाम) of (one's) deed- (कर्म)

45 कया वि=कदा अपि, at any time होहो=भवेत्यपि, [Future 3rd pers sing of हो (भू) to be, to become] कुमारसगम union (सगम) with our son (कुमार) कइ वि=कथ

अपि, some how, by any means तेषुत=तेन+उचम्, he (the sage) spoke (उचम्) पुन जयेद् वयमागमिष्यामो=पुनर् यदा ह वय आगमिष्याम, when (यदा) we (वय) shall come आगमिष्याम) here (इह) again (पुनर्)

46 सवन्ध-narration, account मुनिउ=भुत्वा, having heard सावग्न = सविम, disgusted (with worldly life) इमरमायपियरो=कुमार+मातापितरौ, the parents of the prince लघुपुत=लघु+पुत्र, younger (लघु) son (पुत्र), 'लघुपुत' is Acc ing, the case termination 'म्' being omitted for the sake of metre रज्ये ठविय=राज्ये स्थापयत्वा, having placed स्थापयित्वा) on the throne (राज्ये), राज्य literally means kingdom तयलिए=तदन्तिके in his (तद्) presence (अन्तिके) e, at the hands of the ascetic चरणमावृज्जा=चरण आवृज्जा, got or accepted (आपन्न) monkhood (चरण)

47 दुष्करतवचरणपरा=दुष्कर+तपश्चरण+परा, intent on (पर) practising (चरण) severe (दुष्कर) penance (तप) परायणा दोषवज्रियाहारे=परायणौ दोष+वर्जित+आहारे, given to (परायणौ) taking food (आहार) which was free from (वर्जित) faults दोष) निस्सङ्गमचित्ता=नि सङ्ग+म+चित्ता with their minds चित्त) free from (नि) attachment (सङ्ग) and passions रग) त्रिगुत्तिगुत्ता=त्रिगुप्ति+गुप्ता, guarding themselves (गुप्ता) in the observance of the Three Restraints (त्रिगुप्ति) The three restraints consist in controlling one's body, mind and speech in order to guard them against sin, and are called कायगुप्ति, मनोगुप्ति and वचनगुप्ति विहर=वि+ह, to roam, to wander, to move from place to place.

48 अन्नदिने=अन्य+दिने, on a certain (अन्य) day (दिने)
 ग्रामाग्नग्राम=ग्राम+अनुग्रामम्, from village to village सो गार्ग्य=स
 ज्ञाना, that sage who was omniscient (ज्ञानी) तेहि
 मनुजो=ताभ्या सयुक्त, accompanied by (सयुक्त) them (ताभ्याम्),
 i.e., the parents of the prince who had accepted the
 order of monks

49 अवहिता=अवधिना, by means of her अवधि knowle-
 dge For kinds of knowledge, see notes page 60
 आउ=आयुस्, life विद्याविद=विद्याय, knowing योव=स्तोक, short
 कयजली=कृत+अञ्जलि, with folded hands भक्तिगुता=भक्ति+
 सयुक्ता, with devotion (भक्ति)

50 जीविय=जीवित, life अण्य=अल्प, short तीरिञ्चण=
 तीरयिष्यते, (Passive 3rd pers sing of the causal of तीर
 to be able), it is possible अभिवर्द्धेत्=अभिवर्धयितुम्, to
 prolong, to lengthen कइह=कथयति tells केवलकलियत्-
 वित्पारो=केवल+कलित+अर्थ+विस्तार, who knew (कलित) by means
 of his omniscience (केवल) all things (अर्थ) in their
 details (विस्तार)

51 तिलियर=तीर्थकर, a sanctified propounder or
 founder of the Jain Faith, one who establishes the
 order of 'four', viz., monks, nuns, laymen and
 laywomen गणहर=गणधर, Principal disciple of the तीर्थकर
 the head of the order of monks चक्रधर=चक्रधर चक्रधर,
 बलदेव and बासुदेव are great personages in Jain my-
 thology चक्रधर are sovereign kings or Emperors
 and बासुदेव are semi sovereign kings अश्लिषो=अति+श्लिष,
 very (अति) powerful (श्लिष) न सक्ता=न शक्ता, were not

able काठ आउत्स सधान=कर्तुम् आयुष सधान, to join together (सधान कर्तुं) (the pieces of) life (आयुष), i.e., to prolong life

53 विषण्णचित्ता=विषण्ण+चित्ता, with a dejected (विषण्ण) heart (चित्ता) पण्डूत्सव्वस्ससत्थ व्व=प्रनष्ट+सर्वस्व+सार्थ इव, like (इव) a company of merchants (सार्थ) who have lost (प्रनष्ट) all their possessions (सर्वस्व)

54 दिट्ठा=दृष्टा, was seen पुट्ठा=पृष्टा, was asked सुकोमलेहि वयणेहि=सुकोमलै वचनै, with tender words सामिणि=स्वामिनि (voc sing), O my mistress! मण=मनस्, mind हेउणा केण=हेतुना केन, for what (केन) reason (हेतुना)

55 दूहविआ=दुःखापिना, troubled, distressed मत्तिआ=मानिता, obeyed, respected आणा=आज्ञा, order मह अवरोहण=मम अपराधेन, by reason of my fault (अपराध) कुप्पसत्ता=कुपप्रसत्ता, displeased

56 अकहन्ती=अकथयन्ती, not telling or speaking वहन्ती carrying महाविषायभर=महा+विषाद+भर, a heavy (महा) weight (भर) of distress (विषाद) निब्बन्धे=निर्वन्ध (Loc used for Abl), with persistence or pressure वृत्तन्त=वृत्तान्त, story, narration सयल=सकल, all, whole

57 तुह जीवियमप्पमेव नाऊण=तव जीवित अल्पमेव ज्ञात्वा, knowing (ज्ञात्वा) that (the remaining period of) your life (तव जीवित) was short (अल्प एव) आउत्सरूप=आयु + स्वरूपम्, the nature (स्वरूप) of life (आयुस्) पास=पार्श्व, vicinity, presence.

58 दुःखसल्लियसरीरा=दुःख + शल्यित+शरीरा, having her body (शरीरा) afflicted (शल्यित) with pain (दुःख) विधि विचित्रमि वक्रे=विधि+विलयित वक्रे, when the working (विलयित) of fate (विधि) is crooked (वक्र) सहिस्मामि=सहिष्ये, I shall bear

59 खेअ मा कुणमु=खेद मा कुण्व, do not give place to grief (खेद). कुणमु is Imper 2nd pers sing of कुण (कृ) to do दिहयमउत्तम्मि=द्वन्द्व+मध्ये, in (मध्ये) your heart (द्वन्द्व) जलविन्दुचञ्चले जीविशमित=जलविन्दु+चञ्चले जीविते, when the life (जीवित) is as evanescent (चञ्चल) as a drop (विन्दु) of water (जल) को मन्नइ वि(त्त)=क मन्वते स्थिरत्वं, who (क) can think of (मन्वते) permanence (स्थिरत्वम्)

60 जइ मज्झुवरि मिण्ह घोसि=यदि मज्झुवरि स्नेह भारयसि, if (यदि) you bear (भारयसि) affection (स्नेह) towards me (मज्झुवरि) वानविण्=प्राणप्रिये O my beloved, beloved of my heart म मुचसु=मां मुच, leave me अप्पणो=अपमन, one's own कञ्च=कार्यम्, duty

61 तीह=तया, by her ससत्तीए=स्व+शक्त्या, by means of her (स्व) prowess (शक्त्या) पविओ+प्रायित, was conveyed or conducted अभिवन्दिअ=अभिवन्द्य, having bowed to जइरिह ठण आसणो=यथाई स्थान आसीन, seated himself (आसीन) on a seat (स्थान) which befitted him (यथाईम्)

62 क्रिण=after a long time अवलोकण=अवलोक्य, seeing अदिरोदइ पवसा=अभिरोदितु प्रवृत्तौ, began (प्रवृत्तौ) to weep (अभिरोदितुम्) ठिया= (stanza 36) मायतायमुणी=मातृतात + मुनी, the prince's mother (मातृ) and father (तात) who had become ascetics (मुनी).

63 अयाणन्तो=अज नन्, not knowing. समहिभ=समाधिक (ind), very much, expressly समादिष्टा=समादिष्ट, told, ordered इह समासीना=इह समासीनौ, sitting (समासीनौ) here (इह)

64 पहु=प्रभो, my lord, divine sir ! वयमहो=वतप्रह, acceptance (प्रह) of the vow (व्रत) of monkhood. पुत्रवियोगादकारण=पुत्रवियोगादिकारणम् the cause (कारण), viz , the separation (वियोग) from the son (पुत्र) and the like (आदि) वञ्चरिभ=कथित, was told

65 मोरो=मयूर, a peacock जह=यया, just as जलधर= a cloud पलोएउ=प्रलोक्य, having seen चकोर the चकार bird चन्द=चन्द्र, the moon चको=चक्र, the चक्रवाक bird चण्डभागु=चण्डमानु, the sun

66 वरछो=वत्स, a calf The word 'सुरभि' occurs thrice in this stanza The first सुरभि means "a cow", the second means 'fragrant' and the third means "the season of spring" कलकण्ठ=the cuckoo bird सजायो=सजान, became सतुष्ट=सतुष्ट, pleased, delighted हरिसवसुह सिधरोमया=हर्ष+वश+उल्लसित+रोमाश्च, thrilled (उल्लसितरोमाश्च) on account of (वश) delight (हर्ष)

67 कण्ठ=neck विलसितकण्ठ=विलस्य, clinging रायन्ता=रुदन्, weeping निवारिभ=निवारित, warded off, restrained

68 नियवत्यञ्जलेहि=निज+वस्त्र+अञ्जलै, with the skirts (अञ्जलै) of her garment (निजवस्त्र) कुमारनयणाणि=कुमार+नयने, the eyes (नयने) of the prince असुभरिय=अश्रु+भरित, filled (भरित) with tears (अश्रु) विलहद=विलस्यति, wipes off अहो महामोहदुर्लभ=अहो महामाह+दुर्लभितम्-Oh, how wonder

ful is the wicked play (दुर्लोलन) of the great Delusion (महामोह) Attachment to worldly life is a delusion; and one has to renounce it completely for the realisation of the Truth. 'अहो' is an interjection expressing surprise or wonder.

69. नियमायनाय दर्शनसमुत्पन्नमोक्षमरभरित=निज + मातृतात + र्जन + समुत्पन्न + प्रमोद + भर + भरित, filled with (भरित) great (भर) and beaming (समुत्पन्न) joy (प्रमोद) at the sight (दर्शन) of his parents (निज + मातृतात) मगधे = गगधे, near, in the presence of. विनिवेशए = विनिवेशयति, places, leaves.

70. अह = अथ, then. उवगारकारण = उपकार + कारण, cause (कारण) of obligation (उपकार). तु = कृ, to do. धर्मदेन = धर्म + देना, a religious sermon (देना) समए = समये, on that occasion अमयरसगारणीसरित = अमृत + रस + गारणी + सदस, which was like 'सदस' a current (गारणी) of nectar (अमृत)

71. भविभ = भव्य, (see notes stanza 6) मनुभभव = मनुज + भव, birth (भव) as a human being (मनुज). लब्धुं = लब्धा, having obtained. धम्मणमारमायरइ = धर्म + प्रमाद आचरति, commits (आचरति) mistakes (प्रमाद) in the practice of religion (धर्म) लब्ध = लब्ध, obtained रयण = रत्न, jewel. रयणाकर = रत्नाकर, the sea. गमइ = गमयति, throws. तथा हि - for instance.

72. नयरपवरे = नगर + प्रवर, in an excellent (प्रवर) city (नगर) कनाकुशलवाणिओ = कला + कुशल + वाणिज्य, a merchant (वाणिज्य) who was proficient (कुशल) in fine arts (कला) को वि = क. अपि, a certain. रयणपरिकखगन्य = रत्न + परीक्षा + ग्रन्थ, a treatise

(ग्रन्थ) on the testing (परीक्षा) of jewels (रत्न) गुरुणा वासन्मि=गुरुणा पार्श्वे, from a tutor. अभ्यस=अभि+अस्, to study

73 Stanza 73 enumerates 10 kinds of jewels, They are - सागान्धव (साँगन्धिक), कक्केयण (कक्केयन), मरकत (मरकत), गोमेध (गोमेद), इन्दनाल (इन्द्रनाल), जलकत (जलकान्त), सूरकन्तय (सूर्यकान्त क), मसारगड, अद्भु and फलिद्भु (रुद्रदिक)

74 इत्यादिरथगण=इति+आदिक+रत्नानाम्, of these and other (इत्यादिक) jewels (रत्नानाम्) लक्षणगुणवर्णनामगोत्राद=लक्षण+गुण+वर्ण+नाम+गोत्राणि=distinguishing marks (लक्षण) qualities (गुण) colours (वर्ण), names (नाम) and species (गोत्राणि) विद्याणद्=विजानाति, know विमन्त्रण=विचक्षण, learned, expert, skillful

75 अथवा=अथवा, once on a certain occasion विचिन्तद्=विचिन्तयति, thinks, contemplates अवर=अपर, other मणीन शिरोमणी=मणीना शिरोमाण, the crest-jewel of all jewels चिन्तितयत्कर=चिन्तित+अर्थ+कर, which yields (कर) desired (चिन्तित) objects (अर्थ)

76 कए=कृते, for the sake of खणद्=खनति, digs खाणी=(खनि-नी f), mine जगठाणेसु=अनेक+स्थानेषु, at many places तद् वि=तथा अपि, but, still न पत्ता=न प्राप्त, was not obtained विविद्भु=विविध, various manifold, diverse उपाय करण=उपाय+करण, employment (करण) of means (उपाय)

77 भणिम=भणित spoken वद्यु-Imper 2nd pers sing of वद्य having the sense of गच्छ् to go वहण=वहन, vehicle, boat चढिकण=चढि+कण, a देशी word meaning "to climb" रयणदाव=रत्नदाय, the Island of Gems अस्वपूरो=आशापूर्वा, the name of the goddess अठिय=

वाञ्छितम्, desired object दाही=दास्यति, Future 2nd pers sing of दा to give

78. सप्त-सप्ता, arrived एकविंश=एकविंशति, twenty-one क्षण-क्षण, क्षण literally means "destroying" Here it means "a fast," for fasts are observed in order to destroy one's कर्म आराध=(आराध् 5, 10 p), to propitiate, to please, to worship

79 ओ-a vocative particle, 'oh' भद्र=मद्र, good, blessed केन कञ्चन=कन कारेण, with what object (कार्य) अत्र=अद्य today तए-त्वया, by you उद्यम=उद्यम, effort

80 नयि=न + अस्ति तुह=तव your सम्मकर=सर्म + कर, conductive (कर) to happiness (सर्म) जेन-येन, Inst sing of the relative pronoun ज 'यद्' by reason of which, for, because अपन्ति=अर्पयन्ति, give, bestow on धन=धन, wealth कम्पाणुकारेण=कर्म+अनुसारण, according to (अनुसारेण) one's deeds (कर्म)

81 हवेद्-Present 3rd pers sing of हव (भू) 'to be' तुज्य=तव, the Gen is used for the Acc दास=दास्यमान्, whyfor सव=to serve, to worship देसु-Imper 2nd pers sing of दा 'to give' पच्छा=पश्चात् afterwards ज होउ त होउ=यद् भवतु तद् भवतु, let that happen (तद् भवतु) which must happen (यद् भवतु)

82 दत्त=was given नियमि हसमगत्य=निज+गृह+गमन+अर्थम् for (अर्थम्) going (गमन) to his (निज) house (गृह) धनुष्टु=सनुष्टु, delighted

83 वोअ=पोत, ship boat पएस-प्रदेश, portion, region, place निविट्ट निविट्ट, seated जा=यावत्, while, when, by

the time जलहिमञ्जल=जलाध+मध्य, the middle (मध्य) of the ocean (जलधि) आयाधो=आयात, arrived, reached ताव=तावत्, then पुर्वदिसाए=पुर्वदिशायाम्, on the eastern (पूर्व) horizon (दिशायाम्) समुगम=समुद्रत, arose पुणिमाचन्दो=पूर्णिमा+चन्द्र, the full moon

84 तेभ=तेज lustre अद्भेअ=अधिक, greater, more अद्भवा=अथवा, or मयक=मृगाङ्ग, the deer spotted one, i e, the moon

85 चिन्तिऊग=चिन्तिइत्वा, thinking नियद्धरतले=निज+कर+तले, on the palm (तल) of his (निज) hand (कर) गदेऊण=गृहीत्वा, taking नियदिट्ठाए=निज+दृष्ट्या, with his eyes निरिक्खइ=निराश्रित, sees, observes पुणो पुणो=पुन पुन, again and again इन्दु—the moon

86 अभगग=अभाग्य, ill luck, misfortune पएसा=Abhising अदसुकुमार=अति+सुकुमार, very (अति) delicate (सुकुमार) उराल=उदार, great, precious, illustrious पाडय=पतित, dropped, fell

87 बहु-much साहन्तेण-साधयता searching लब्भइ-present passive 3rd pers sing of लभ 'to obtain' सयल=सकल, all

88 मणुयत्त=मनुजत्व, human existence बहुविद्भवमणसएहि=बहुविध+भव+भ्रमण+शतै, after hundreds (शतै) of wanderings (भ्रमण) in existences (भव) of various kinds (बहुविध) कहकह वि-कथ कथ अपि, some how, with difficulty खणमित्तण=क्षणमात्रेण in a moment हारइ=हारयति loses पमास-भरपरवसो=प्रमाद+भर+परवश, being subject to (परवश) excessive carelesaness (प्रमाद+भर) जावो=जैव, a living being

89 धन्य=धन्य, blessed, fortunate कथपुण्य=कृत+पुण्य, meritorious जिणधम्म=जिन+धर्म, the religion (धर्म) preached by the Jina धारन्ति=धारयन्ति, bear, hold सहल=सफल, fruitful, successful, accomplished सलहिजए=सहाय्यते, is praised लोए=लोके, in the world

90 सुणेउ=सुतरा, having heard सम्मत्त=सम्यक्त्वम्, the faith पडिवन्न=प्रतिपन्न, accepted चारित्त=चारित्र्य, monk hood. गुहअ=गुहक, great, hard to practise गुहअन्तिए=गुर्वन्तिक, from the preceptor, at the hands of the preceptor गहिअ=गृहीत, accepted

91 येर=स्यविर, an ascetic पयमूले=पदमूले, at the feet of चउदसपुग्वा=see Notes page 60 अहिज्जइ=अधीत, studies दुक्करतवचरणपरे=दुक्कर+तपश्चरण+पर, given to (पर) practising (चरण) austere (दुक्कर) penance (तप) सम=with

92 तिण्णि वि=all the three, viz, the prince and his parents पालिऊण=पालयित्वा (Gerund of the causal of पा to protect), having observed or practised महसुक्क=महाशुक, name of a heaven in Jain cosmology मन्दरविमान=मन्दरविमान, name of a part of the महाशुक heaven where all the three were born सुरलअ=सुरलोक, the world of gods खववन्न=उपपन्न, born, produced

93 चइउ=च्युता, dropping down from वैशालीए=वैशाल्याम् (loc sing), in (the city of) वैशाली अमरभूवइ=अमर+भूपति, king (भूपति) named अमर मज्जा=भार्या, wife सच्चलीलधरा=मत्स्य + शील + धरा, possessing (धरा) truth (मत्स्य) and character (शील)

94 दुवे वि-both of them गहियजिणधम्म=गृहीत+जिनधर्म, having followed or accepted (गृहीत) the religion of the Jina (जिनधर्म) अन्तसुहृजवसाया=अन्त+शुभ+अध्यवसायौ, having auspicious (शुभ) mental condition (अध्यवसाय) at the time of death (अन्त) तत्रैव=तत्र एव, in that very place, i.e., the मन्दराविमान of the महासुक heaven

95 वरनयरगन्तमन्दिर=वर+नय+रक्षन्+मन्दिर, a glorious (रक्षन्) abode (मन्दिर) of excellent (वर) justice (नय) धनधान्यादिषमिद्ध=धन+धान्यादि+समृद्ध, rich in (समृद्ध) wealth (धन), corn and the like (धान्यादि) सुप्रसिद्ध=सुप्रसिद्ध, well known

96 राया=राजा, a king सिंहुवर=सिंह इव, like a lion अरिकरिविनाशे=अरि+करी+विनाशे, in the destruction (विनाशे) of elephants (करी) in the form of enemies (अरि) नामेण जस्स=नाम्ना यस्य, at the mere utterance of whose name समरगण=समराङ्गण, battlefield भज्जइ=भज्यते, was put to flight सुहृकंढी=सुभट+काटी, a host (कोटी) of good (सु) warriors (भट) कोटि टी means a crore, here it denotes simply a great number

97 देवी-the word occurs twice in the stanza, the first देवी means 'a queen' and the second means 'a goddess' स्वप्पया=रूप+सपदा, in the wealth (सपदा) of beauty (रूप) विणयविवेगवियारप्पमुहगुणाभरणपरिकलिया=विनय+विवेक+विचार+प्रमुख+गुण+आभरण+परिक्लिता-endowed with (परिक्लिता) the ornaments (आभरण) of virtues (गुण), prominent (प्रमुख) among them being modesty (विनय), discrimination (विवेक) and prudence (विचार)

98 विसयगुहं भुञ्जन्त न तावन्विषयगुहं भुण्णो गवो, of the two (तयोः) who enjoyed (भुण्णोः) pleasures of senses (विषयगुहम्) सुखमेवैकमेव, with happiness. सुखेन्द्रवर्द्धनं=सुखेन्द्रवर्द्धनम्, of the lord of gods (सुखेन्द्र) and चरि (his beloved) यम्भुवर्द्धनं=यम्भुवर्द्धनम्, of Cupid (यम्भु) and रति (his beloved)

99. सवणिञ्च=सवनीय, bed सुतत्रागारिणां=सुत+त्रागरिता, asleep and awake, i. e., half asleep सगहरणं=सगोहरण, charming विरुद्धं=विरुद्धे, sees

100. पञ्चायमस्य=पञ्चायत+पमस्य, the time of dawn. सवणिञ्च=abl. sing. of सवणिञ्च उद्विक्तं=उत्पाद्य, having got up वचनं=वचनम्, words, speech.

101 पानिकुण्डलं=दृष्ट्वा, having seen. पद्विदुः=प्रति+पद्वि, awakened मन्त्रिणं=मन्त्रिणम्, will be फलविशेषः=फल+विशेष, special (विशेष) fruit or result (फल)

102. हृदयमुद्धतं=हृदय+मुद्धत, delighted and pleased रोमं चोन्मिश्रितं=रोमं च+उन्मिश्रित, with his body (सर्प) thrilled (रोमं च+उन्मिश्रित) नियमदभ्युपगमं=नियम+अभि+अनुगम, in accordance with (अनुगम) his (नियम) understanding (मति) एवमिदं=एतादृश, such, of this kind

103. पद्विपुण्यं=पद्विपूर्ण, completed नवमास-नव (नव) months (मास) सप्तदशदिनमधिकं=सप्त+दश+दिन+अधिक, seven (सप्त) days (दिन) and a half (अर्ध) more (अधिक). बहुलक्षणगुणसुखं=बहु+लक्षण+गुण+सुख, possessed of (सुख) many (बहु) auspicious marks (लक्षण) and virtues (गुण) जगत्त=जगत्+नेत्र, an eye (नेत्र) to the (blind, ignorant) world (जगत्).

104 नरनादधनुजाया=नरनाथ+धनुजाता, allowed (अनुमात्रा)
by the king (नरनाथ) जाया=wife नियगिह=निज+गृह, one's
own (निज) residence (गृह)

105 तत्र=तत्र, there, i e, in the मन्दरविमान of the
महाशुक heaven कुमारजीवो=कुमार+जीव, the soul (जीव) of
the prince (कुमार) देवाउं पालिकण=देवायु पालयित्वा, having
completed (पालयित्वा) the life of a god (देव+आयु) उदर=
उदर, womb मुक्यपुण्यो=मुकृत+पुण्य, one who has acquired
merit (पुण्य) resulting from good deeds (मुकृत) सर=
सरस्, a lake हस=अस्मान अवश्य=अवतीर्ण, descended,
entered into

106 मुक्ताहल=मुक्ताफल, pearl मुक्तिउद्गी=शुक्तिपुटि, pearl
shell तेन गर्भेण=तेन गर्भेण, on account of that foetus
(गर्भ) सोदग्ग=सौभाग्य, grace grandeur, sublimity समुव्वह=
समुद्रह, to bear, to display

107 अशुभाव=अनुभाव, splendour, power, greatness.
धम्माममसवणदोहलो=धर्म+आमम+अवण+दोहद, a pregnancy desire
(दोहद) to listen to (अवण) (the expounding of) Religion
and Scriptures (धर्म+आमम) सुहपुण्योदयेण=शुभ+पुण्य+उदयेन,
as a result (उदयेन) of her auspicious (शुभ) merit (पुण्य)
सोदग्गसपन्न=सौभाग्य + सपन्न, possessed of (सपन्न) auspicious-
ness (सौभाग्य)

108 छद्दसणनादणो=पट्+दर्शन+ज्ञानिन, exponents (ज्ञानिन)
of the six (षट्) systems of philosophy (दर्शन) सद्भाविय
जणेहि=जब्दापिता जने, were called (शब्दापिता) through
servants (जने) कुम्माए धम्मसवणकए=कूर्माया'धर्मअवणकाय, in

order that कूर्मा may listen to religion, for delivering religious sermons to कूर्मा

109 ष्वाया=स्नाता, bathed कयबालिकम्मा=कृतबालिकर्माणि those that have made (कृत) offerings (बालिकर्म) to deities कयकोउयमज्जलाइविधिधम्मा=कृत+कौतुक+मज्जलादि+विधिधर्मा, those that have performed (कृत) rites (विधिधर्म) which were wonderful (कौतुक) and auspicious, etc (मंगलादि), नियपुत्तयसज्जता=निज+पुस्तक+सयुक्ता, taking with them (सयुक्ता) their (निज) books (पुस्तक)

110 कयआसीसपदाणा=कृत+आसिस्=प्रदना, after they had done with (कृत) the giving of (प्रदान) blessings (आसिस्) दत्तमाणसमाणा=दत्त+मान+सम्माना, who were shown or given (दत्त) respect (मान) and honour (सम्मान) मदान्धोवविट्ठा=भद्र+आसन+उपविष्टा, sitting (उपविष्टा) on auspicious (भद्र) seats (आसन)

111 इयरेसि Gen plu of इयर (इतर) other दसणीण, Gen plu of दसणी (दर्शनिन्), expounder or preacher of a faith or system of philosophy हिंसाइसज्जभ=हिंसादि+सयुक्त, accompanied by (सयुक्त) injury to living beings (हिंसा) and the like (आदि) जिणधम्मरत्ता=जिनधर्म+रत्ता, devoted to (रत्ता) the religion of the Jins (जिनधर्म) खेय समावज्ञा=खेद समापन्ना, was grieved

112 113 These stanzas state that the various religious practices mentioned in them are good for nothing if they are not coupled with compassion

114 आहूया=आहूता, were called विणयासणसूरिणो=जिन+आसन+सूरिण, preceptors (सूरिण) of the religion

(शासन) of the जिन महागुणिणो=महा+गुणिन, endowed with high qualities जिणसमयतत्तसार=जिन+शासन+तत्त्व+सार, the essence (सार) of the principles (तत्त्व) of the Doctrines preached by जिन (जिन+शासन) धम्मसरूप=धर्म+स्वरूप, the nature (स्वरूप) of the religion (धर्म) परुवेन्ति=प्ररूपयन्ति, expound

115 छज्जीवनिकायाण परिपालण=पट्+जीव+निकायानां परिपालनम्, protection (परिपालन) of the six (पट्) groups (निकायानाम्) of living beings (जीव) विज्ज=विद्, to be महध्वय=मह व्रत, a Great Vow पढम=प्रथम, first, fore most पाणाइवायवय=प्राण+अतिपात+व्रतम्, the vow of abstinence from (व्रत) injury (अतिपात) to living beings (प्राण)

116 ठाण=स्थान, place, rank दसिअ=दसित, instructed pointed out निउण=निपुण, thorough, complete दिट्ठ=दृष्ट, seen, known, regarded सव्वभूएसु=सर्वभूतेषु, towards all (सर्व) living beings (भूतेषु) सजम=सयम, restraint, humanity, feeling of compassion

117 छज्जावनिकायदयाविवज्जिआ=पट्+जावनिकाय+दया+विवर्जित, one who is devoid (विवर्जित) of compassion (दया) towards the six (पट्) groups (निकाय) of living beings (जीव) दिक्खिअो=दीक्षित, a person initiated to monkhood, a monk गिही=गृहिन्, a house holder अद्धम्म=यति+धर्म the duties (धर्म) of monkhood चुक्-This is a देशी root having the meaning of भ्रम् "to fall from" चुक्क-भ्रदयति falls from गिहिदाणधम्म=गृहा+दान+धर्म, the householder's (गृहा) duty (धर्म) of charity (दान)

118. घणगज्जिभोदमानाणि=घनगर्जितौपमानानि, resembling (उपमानानि) the rumbling (गर्जित) of clouds (घन). देवीं मगधोरो=देव्याः मनोमयूरः, the peacock (मयूर) in the 'form' of the queen's (देव्याः) mind (मनः). परमसुखासवावसो=परम + समुद्रासम्+आपन्नः, attained to (आपन्न) great (परम) delight (समुद्रास).

119. ऋषिपुत्रेषु दिनेषु=परिपूर्णेषु निदिषु, when the days (दिनेषु) (of the queen's pregnancy) were completed (परिपूर्णेषु). ततो=ततः, then. संपुष्णदेहल=संपूर्ण + दोहदः, whose pregnancy-desire (दोहद) was fully satisfied (संपूर्ण). पसूआ=प्रसूता, gave birth to. सुहस्रगे=शुभलक्षणे, at an auspicious (शुभ) hour (लक्ष) वासर=a day. तत्र च अरसरे, and on that occasion (अवसर).

120. This and the following stanza are in the अपभ्रंश language, which is a variety of the प्राकृत languages. तिड=तत्र, there वज्ज=वाद्यते, is played or sounded. तूर=तूर्य, a drum. सुगडयडन्त=सुतटतडत्, making a sharp "tad tad" sound, an onomatopoeic word. गयणं. गण=गयन + अङ्गन, the wide firmament गज्ज=गर्ज्, to roar, to thunder. गडयडन्त=गडगडत्, making a "gad gad" sound, an onomatopoeic word. वरमंगल=very auspicious मुंगलभेरि-साद, the sound (साद=शब्द) of मुंगल and भेरी drums नकेरी सुणीइ नरनिनाद=नकेरीयाः श्रूयते नरनिनादः, the novel (नर) sound (निनाद) of the नकेरी drum is heard (श्रूयते).

121. विरुदावलि=विरुद + आवलि, a series (आवलि) of panegyric poems (विरुद) बोद्ध=ब्रूते, recites, speaks वंदि-वृन्द, a band (वृन्द) of bards (वंदि). चिरकाल चतुर नर नन्द वृन्द,

(the verb बोद्ध in the preceding sentence should be construed with this clause also), a number (वृन्द) of clever (चतुर) men (नर) uttered (बोद्ध) words of joy (नन्द) for a long time (विरकाले) । वरकाभिनि नचद् अद्भुतम् = वरकाभिनी नृत्यति अद्भुतम्वा, lovely ladies performed a beautiful dance । उत्सव = उत्सव, festival, merriment. पुत्रजन्म = पुत्रजन्म, birth of a son.

122. धर्मस्मृत्यर्दोहलार्णसारेण = धर्म + धृत + दोह + अनुसारेण in accordance with (अनुसारेण) the mother's pregnancy-desire (दोहर्द) to listen to religious discourses (धर्मधृत). गुणभिराम = sweet (अभिराम) on account of his virtues (गुण) पट्टिष्ठ = प्रतिष्ठित, established, fixed, installed.

123. उल्लादन = उल्लापन, addressing, calling out. अवर = अपर, other. सत्यम् = सार्थक, significant. पण्डित = प्रसिद्ध, famous, well-known.

124. धार्द्रि = धात्री, a nurse. हत्य = हस्त, hand, arm. अङ्ग-
lap. गिण्डिजन्ते + शुद्धमाण, being taken वन्द = वन्द्य, dear, favourite.

125. चावत्सरि = द्विसेप्तति, seventy-two. कलाओ = कलाः, the arts. The number of arts in Jain literature is 72 as against 64 in Brahmanical literature. The 72 arts will be found enumerated in सूत्र 83 of राजप्रश्नीय सयमेव = स्वयं एव, by himself. अदिज्जए = अधीते, studies, learns सयुद्धीए = स्वयमुद्धया, by virtue of his own (inherent) intelligence. अज्जावओ = अध्यापकः, a tutor. नवर = only. सक्खितं संपत्तो = साक्षितं संप्राप्तः, became a witness.

126. पुर्वभवन्तरक्यचेदबन्धुच्छालनादिकर्मवशात् = पूर्वभवान्तर +

कृत+चेद+बन्धन+उच्छालनादि+कर्म+वशात्, on account of, (वशात्) his act (कर्म) of binding (बन्धन) and tossing up (उच्छालन) boys (चेद) in his previous life (पूर्वभवान्तर). चेद is a देशी word meaning 'a boy'. वामणभो = वामनक, a dwarf. दुहत्यदेहप्रमाणधरो = द्विहस्त+देहप्रमाण+धर; having (धर) a bodily stature (देहप्रमाण) of two cubits (द्विहस्त).

127. निरुदमरूपगुणैः = निरुदम+रूप+गुणैः, by his incomparable (निरुदम) beauty (रूप) and virtues (गुणैः). तरुणीजनमाससानि = तरुणी + जन + मनांसि, minds (मनांसि) of young ladies (तरुणीजन). मोहन्तो = मोहयन्, stupefying, infatuating, bewitching. सोहगमगजुतो = प्रौभास्य+भास्य+युक्तः, possessed of (युक्तः) beauty (सौभास्य) and fortune (भास्य). क्रमेण, gradually. जुवन् = यौवन, youth.

128. तारुण्य = तारुण्य, youth. विसयविगाराः = विषय + विकाराः, excitements or perturbances (विकाराः) caused by sensual objects (विषय). बहुष्यारा = बहु + प्रकाराः, of various (बहु) kinds (प्रकाराः). विसयविरतो = विषय + विरक्तः, free from (विरक्त) worldly attachments (विषय). मुनियततो = ज्ञात + तत्त्वः, one who knows (ज्ञात) the reality of things (तत्त्व).

129. हरिहरबंभासुरा = हरि + हर + ब्रह्मादि + सुराः = हरि, हर, ब्रह्मा and other gods. हरि, हर and ब्रह्मा are mainly Brahmanical deities. विसृष्टि वशीकया = विषयैः वशीकृता, were subjugated by or fell victims to (वशीकृता) sensual objects (विषयैः). धनो = धन्यः, blessed, fortunate.

This stanza reflects the age long religious animosity between the Brahmins and the Jains. कुम्भापुत्र,

a house-holder, of the Jain faith, is shown to be superior even to the Brahmanical Trio of the highest dignity, viz., हरि, हर and ब्रह्मा, or ब्रह्मा, विष्णु (हरि) and महेश (हर). It should be noted, however, that instances of downfall from great spiritual heights are not wanting in Jain mythology also.

130. सुचिरं = for a long time. सुचरित = सु + चरित्र, perfect or excellent. (सु) monkhood (चारित्र्य) विषयविरक्त-तणं=विषय + विरक्त्यम्, freedom from attachment (विरक्त्यं) to worldly objects (विषय).

131. सुशीलगुणिज्जमान=मुनीश्वर + गुण्यमान, being preached (गुण्यमान) by the best of ascetics (मुनीश्वर). सुय=श्रुत, religious discourse, sermon. सुणंत=श्रुण्वन्, hearing, listening to. विमल=taintless, perfect, clear.

132. जाईसरणगुणेनं=जाति + स्मरण + गुणेन, by virtue of (गुणेन) the remembrance (स्मरण) of his former existence (जाति). संसारासारयं=संसार+असारताम्, worthlessness (असारता) of worldly life (संसार). सुणेतस्स=Gen sing. of the present participle of मुण (ज्ञा) 'to know'. खवगस्सेणिगय=खपक + धेणि + गत, one who is on the path (गत) of destroying Karma in succession (क्षपकधेणि) Stanzas 176-181 explain क्षपकधेणि. सुकज्झाणं पवन्नस्स=शुद्धध्यानं प्रवन्नस्य, who had resorted to (प्रवन्न) the शुद्ध meditation (ध्यान). The object of ध्यान (meditation) is the annihilation of Karma. ध्यान is of four kinds, viz., आर्त्त, रौद्र, धर्म and शुद्ध. Of these शुद्ध ध्यान is the best for achieving the object.

133 ज्ञानानलेन=ध्यानानलेन, by the fire (अनेलेन) of meditation (ध्यान) कम्भिन्धगनिवद्=कर्म + इन्धन + निवद्, the heap or mass (निवद्) of fuel (इन्धन) in the form of कर्म दुस्सद्=unbearable दद्=to burn. समुज्जल=समुज्जल, bright, resplendent

134 जइ ताव=यदि तावत्, if चरित्त=चारित्र, monkhood हविज्ज=भविष्यति, will be नून=नूनम्, certainly सुयमोगवियोगदुखित-सुत+साक+वियोग+दु खित, afflicted (दु खित) by the grief for (श क) and separation from (वियोग) their son (सुत)

135 उवरोद=उपरोध, opposition, obstruction चिट्ठ=तिष्ठ, to remain, to stay घर=गृह, house थिय=एव, a particle used to strengthen and emphasize the idea expressed by a word भावचारित्त=भाव+चारित्र, practising monkhood (चारित्र) in substance or spirit (भाव)

136 सरि=उ=सदृश, like, similar पयमत=पद+भक्त, devoted to the feet of तयगुरुपाए=तदनुकम्पय, out of sympathy (अनुकम्पया) for them

147 कुम्मापुत्ता=Abl sing of कुम्मापुत्त, कुम्मापुत्तात् च हत्थ=बोधायम् for the sake of (अर्थ) awakening or enlightening (बोध) अनायवित्त ए=अज्ञात+हरया, keeping secret or unknown (अ ज्ञात) his condition (वृत्ति) of monkhood in spirit

138 गिहवाववाठभ=गृहवास + संस्थित, dwelling (संस्थित) in his house दुल्लभ=दुर् + लभित, hard or difficult (दुर्) working (लभित)

139 Stanzas 139-141 give illustrations of three persons who, by virtue of भाव, attained omniscience,

even while staying in their houses भरद्वाज=भरत+वकिन्, the sovereign king (वकिन्) Bharata तारिस=तादृश, like that such सुधन्त=शुद्धान्त, harem अलीन=आलीन, sticking to, engrossed in आयसघरनिविष्टो=आदर्श + गृह + निविष्ट, sitting (निविष्ट) in his mirror house आदर्शगृह

140 वसगसमारूढ=वशाग्र+समारूढ, mounted on (समारूढ) the top (अग्र) of a bamboo (वश) मुनिप्रवर=मुनि + प्रवरान्, prominent (प्रवर) sages (मुनि) दृढु=दृष्ट्वा, seeing गिहिवेष्टलापुतो=गृहीवेष्ट + इलापुत्र, इलापुत्र who had the apparel (वेष्ट) of a householder (गृही), i. e., who was a householder

141 भरद्वाजविवरण=भरतेश्वर + प्रेषण, dramatic representation (प्रेषण) of king भरत (भरतेश्वर) कुणन्त=कुर्वन्, doing, performing

142 मेरु=meru name of mountain सरिसव=सरप, mustard seed जाड्यमेत=यावन्मात्र as much, extending as far अन्तर=difference द्रव्यस्तव=द्रव्य+स्तव, material (द्रव्य) worship (स्तव) भावस्तव=भावस्तव, mental (भाव) worship (स्तव) तेतिव=तावत्, so much ज्ञेय=ज्ञेयम्, should be known

143 उक्कोस=उत्कर्षम्, to the most, to the maximum extent of आराध्य=आराध्य having worshipped or propitiated अच्युत=अच्युत, name of a heaven पावड=प्राप्नोति, obtains अन्तमुहुत्तण=अन्तर्+मुहुत्तेण, within (अन्तर्) a moment (मुहुत्तेण) निव्वाण=निर्वाण, Liberation, Absolution

144 मणुखित्तमज्जे=मनुज + क्षेत्र + मध्य, in (मध्ये, the region (क्षेत्र) of human beings (मनुज) महाविदेह=meru name of a sacred region, there are five महाविदेह in the human

world. हवन्ति—Present 3rd pers. sing of हव (भू) 'to be'.
 पञ्चैव=पञ्च + एव, only (एव) five (पञ्च) 'इदिकृद्भिन्नि विदेहे=एकैके
 विदेहे, in every (एकैके) विदेह. विजय—name of a holy place.
 त्रिंशत्=द्वात्रिंशत्, thirty-two.

145. पञ्चगुणिया=पञ्च + गुणिताः, multiplied (गुणिताः) by
 five (पञ्च). सयं सदृष्टजुषं=शतं पष्टि+युतम्, one hundred (शतं)
 and sixty (पष्टियुतम्). भरहेरचयक्षेत्रे = भरत + ऐरवत + क्षेत्रे, in
 holy regions or continents (क्षेत्रे) of भरत and ऐरवत.
 सतरिसयं=सप्तति + शतम्, one hundred and seventy.

146. उक्कोसपट्ट=उत्कर्ष+पट्टे, at the highest place (पट्टे),
 at the most. लब्धम्—present passive 3rd pers sing of
 लभ् "to get". विरहन्तजिग=विहरत्+जिन, a Jina who moves
 about. पासङ्गिअ=प्रासङ्गिक, caused by in occasion. उक्त=उक्त्,
 said, spoken पक्कन्तं=पक्कान्तम्, the case or point in hand,
 the subject matter in hand or under consideration.

147. मङ्गलावईविजए=मङ्गलावतीविजये, in (the holy place
 of) मङ्गलावती विजय. रयणसंचय=रत्नसंचय, name of a city.
 धणधलअभिरामा=धन+धान्य+अभिरामा, charming (अभिरामा) by
 reason of (abundance of) wealth (धन) and corn (धान्य).

148. तीए=तस्याम्, in it, i. e. in the city of रत्नसंचय.
 देवाइच्च=देवादित्य, a proper noun. तेअविजियआइच्चो=तेजो+विजित+
 आदित्य, who surpassed (विजित) the sun (आदित्य) in
 splendour (तेजस्). चउसठिपहस्सरमणी(मणो)=चतुष्पष्टि+सहस्र +
 रमणी+रमण, lord or husband (रमण) of sixty-four (चतुष्पष्टि)
 thousand (सहस्र) lovely ladies (रमणी), परिभुंजए=परिभुंक्ते,
 enjoys

149 जगदुत्तमनामधेयतित्वयरो = जगदुत्तम + नामधेय + तीर्थकर, a तीर्थकर of the name (नामधेय) जगदुत्तम वरतरुशरस्पृहाण = वर + तरुवर + प्रधान, abounding in (प्रधान) excellent (वर) and finest trees (तरुवर) तीक्ष्णजाणे = तदुद्याने, in that garden

150 वैमानियजोऽसवणभवणेहि = वैमानिक + ज्यातिष्क + वन + भवनै, by वैमानिक, ज्योतिष्क, व्यन्तर and भवन gods विनिर्मित = विनिर्मित, constructed, made रयणवणयक्ष्ममयपामारतिगेण = रत्न + कनक + रूप्य + मय + प्राकार + त्रिकेन, on account of the 3 ramparts (प्राकारत्रिकेन) constructed of (मय) jewels (रत्न), gold (कनक) and silver (रूप्य) (respectively)

151 जिणगमण = जिन + आगमन, arrival (आगमन) of जिन, दिनयरागमण = दिनकर + आगमन, the rise of the sun वन्दणकए = वन्दनकाय, for paying obeisance to समेओ = समेत, proceeded सपरिवारो = स + परिवार, with (स) his attendants (परिवार)

152. जिनिन्द = जिन + इन्द्र, the excellent जिन जहजुगमि पएसे = यथायोग्ये प्रदेश, at a suitable or proper (यथायोग्ये) place (प्रदेशे).

153 भविअण = भव्य + जन, meritorious or faithful (भव्य) person (जन) भवसागरतारणिकतरणी = भव + सागर + तारण + एक + तरणी, the only (एक) boat (तरणी) for crossing (तारण) the ocean (सागर) of worldly life (भव)

154 नीगोअमज्झओ जीवो = निगोद + मध्यग जीव, a living being (जीव) included (मध्यग) in the congregation of infinite embodied souls destined to transmigrations (निगोद) नमगन्तूण = निर्गम्य, having got out भवेहि बहुएहि = भवे बहुके, after (going through) numerous (बहुके) existences (भवे)

155 मनुष्यत्व=मनुजत्व, human existence दुर्लभ=दुर्लभ, difficult to be obtained क्षित्तमारिय=क्षेत्रम् + आरियम्, the country (क्षेत्र) of the Āryas उत्पज्जन्ति=उत्पद्यन्ते, are born अणग=अनक, many दसुभिलसुखकुलेषु=दस्यु + म्लेच्छ + कुलेषु, in the families or races (कुलेषु) of दस्यु and म्लेच्छ.

156 पटुइन्द्रियत्तण=पटु + इन्द्रियत्व, in Sk the order of words in the compound would be reversed and the compound would stand as इन्द्रियपटुत्व=roundness (पटुत्व) of senses (इन्द्रिय) पायेण=प्रायेण (ind.), mostly, probably, generally रहिय=रहित, free from, destitute of

157 जिनयस्मसवणमज्जेग=जिनधर्म + श्रवण + सयोग, opportunity (सयोग) of listening to (श्रवण) the religion of जिन (जिनधर्म) गुरु stands for 'गुरु'-nom plu of गुरु, a preceptor गुरुगुणिणो=गुरु+गुणिन, possessing qualities (गुणिन) which are high (गुरु) न दीमन्ति मद्दन्ते=न दृश्यन्ते सर्वत्र, are not seen (न दृश्यन्ते) everywhere (सर्वत्र)

158 जिनयणरयणसद्दण=जिन + वचनरत्न + धद्दान, faith (धद्दान) in the previous words (वचन + रत्न) of the जिन विमयक्कप्पसत्तमणे=विषय + कथा + प्रसक्त + मनाः, with mind (मनः) attached to (प्रसक्त) talks (कथा) about worldly affairs (विषय) घण=घन, multitude, collection

159 सद्दणे सप्पे=धद्दाने संप्राप्ते, (even) when faith (धद्दान) has been acquired (संप्राप्ते) किरियाकरण=क्रिया + करण, performance (करण) of action (क्रिया) भणिय=भणित, said. पमायसत्तू=प्रमाद + शत्रु, the enemy (शत्रु) of carelessness (प्रमाद) वारेइ=वारयति, binders

160 मुक्तिपूर्वस्य a robber (दस्यु) (on the path leading to) the town (पू) of Liberation (मुक्ति) नरकायनम्-abode (अयनम्) of hell

161 धन-धन्य, blessed कयपुण्या=कृतपुण्या, those that have acquired (कृत) merit (पुण्य) meritorious ones लहिल्लण=लब्ध्या, having obtained सब्वसामग्गी=सर्व+सामग्गी, all (सर्व) (necessary) material (सामग्गी), the material necessary for obtaining Absolution, viz human birth etcetera as described in the sermon (stanzas, 154 160) चइय पमाय=त्यक्त्वा प्रमादम्, shaking off (त्यक्त्वा) carelessness (प्रमादम्) चारित्तपालका=चारित्त + पालका, observers (पालका) of asceticism (चारित्त) जन्ति=यान्ति go or attain to परमपय=परम+पद, the highest (परम) position (पद) i e, Absolution

162 जिणवणस=जिव+उपदेश instruction, teaching or sermon (उपदेश) of the जिन भावण=भावन, mentally दसविरइ=देश+विरात partial (दश) abstinence (विरति) (from the five sins) i e, partial observance of the Five Vows of avoiding sins, viz, avoidance of gross injury, avoidance of theft, avoidance incelibacy, and avoidance of the love of property or possessions पडिवन्न=प्रतिपन्न, accepted

163 जीव-soul सुक=शुक, the महाशुक heaven, the Loc 'सुके' is used for the Acc वयडड=वैताड्य, name of a mountain खेरर=खेचर a kind of semi divine beings, literally, sky rovers

164 सुत्तभोगा=भुक्तभोगा, those that have enjoyed (भुक्त) pleasures (भोगा) चारणसमणन्तिण=चारण+धमण+अन्तिके,

at the hands of (अन्तिके) a चारण ascetic (चारणधम्म) चारणधम्म is an ascetic who can move about in the sky. गृहीतचरणा=गृहीत+चरणा those who had accepted (गृहीत) monkhood (चरण) अभिवान्दय=अभिवाद्य, having bowed to निविष्ट=निविष्ट, seated

165 चक्रधर=चक्रधर, a Sovereign King चक्रवर्ती (चक्रवर्तिन्) and चक्षी (चक्षिन्) occurring in stanza 167 also mean the same thing धम्मचक्षिण= (धर्मचक्षिण). (Acc. sing.) the highest religious authority, Sovereign of Religion (धर्मचक्षिन्) सुमन=सु+मनस्, of noble (सु) mind (मनस्), good-minded कओ=इत्थ, whence

166 पयसइ=प्रजल्पति, speaks. चारण—an aerial being एए=एते, these वेगइदमारहाभा=वेताअमारहा, from (the mountain) वेताअ in (the country of) मरत

167 वगइदमारहासम्मि—in the country (वागम्मि=वर) of मरत in which the वेताअ mountain is situated एवइ=एवमिति, at present

168 नाणी=ज्ञानिन्, an omniscient sage गिहिवामे=गृही+वास, (a person wearing) the dress (वास) of a householdholder (गृही), i. e., a householder

169 पादिपुच्छइ=प्रति + पृच्छति, asks or inquires again. पदिबोइ=प्रतिबोध, enlightenment

170 अचिरेण=अचिरेण, very soon.

171 सिवगइगामिअ=शिवगतिगामिन्, one going (गामिन्) to the position (गति) of Internal Bliss (शिव). कदा=कदा, when इय कहिए=इति कथित, being thus (इति) told or asked (कथित) समुत्ति=समुत्ति, to instruct

172 जइथा=यदा, when तइथा=तदा, then सय सेव=स्वय एव, oneself, personally महाशुकमन्दरकहा=महाशुक + मन्दर + कथा, the account (कथा) of the मन्दर (विमान) in महाशुक heaven

173 मुणियतता=ज्ञाततत्वा, those who have realized (ज्ञात) the Truth or reality of things (तत्त्व) तस्स-तस्य-कूर्मापुनस्य विट्ठन्ति=तिष्ठन्ति, stand तुसिणीअ=तूष्णीक, silent

174 ताव=तावत्, indeed (to emphasize an expression) उता-उक्ता, were addressed नो (and) no, not समणुभूअ=समणुभूत, experienced, enjoyed

175 इय वयणसवणसजायजाइसरणेण=इति वचन + श्रवण + सजात + जाति + स्मरणेण, on account of the remembrance (स्मरण) of previous lives (जाति) which was produced (सजात) by hearing (श्रवण) these (इति) words (वचन) सभरियपुब्बजन्मा=सस्मृत + पूर्वजन्मान, those who remembered (सस्मृत) their previous lives (पूर्वजन्मान) खवयस्सेणिमारुढा=क्षपक + श्रेणिम् आरुढा, entered on (आरुढा) the course (श्रेणि) of one who destroys कर्म in succession (क्षपक)

176-181 Jainism differs from other religions in many respects. It does not admit of any Supreme Being by whose will and whim every activity in the world is regulated and the seeking of whose favour is the object of every individual striving after Salvation which means nothing else than ultimate absorption into that Being. According to Jainism every man is the maker of his own destiny and his Salvation does not depend on any Supreme Agency. Hence the conception of the theory of karma which is another distinguishing feature of Jain philosophy, and is peculiar to

itself. The theory may *roughly* be stated as follows—Every embodied soul has two bodies, *one* is the physical body visible to the eye, and the other is a subtle body composed of *fine* matter and is not visible to the eye. The former body may be called temporary, as the soul assumes different bodies in the course of its innumerable transmigration. But the latter body, which is called *karma-sarira*, is in a sense permanent, as it is destroyed only once at the time when the embodied soul attains Liberation. When a person is said to die, his physical body only perishes, while the *karma-sarira* clings to the soul and continues in the new body which the soul assumes—in fact the new body into which the soul takes its subsequent birth is determined by the *karma-sarira* itself which has been clinging to the soul without a break. Now, what is this *karma*? The word is used in two senses. Every act of an individual, whether physical or mental, is called *karma*. This *karma* or physical and mental activities of a man leave behind on his soul certain impressions which transform themselves into a kind of subtle matter which clings to the soul and of which the *karma-sarira* is formed. This is the other sense of the word as understood in Jain philosophy. It is the *karma-sarira* which shapes the destiny of the soul. As conceived by Jainism, Liberation means nothing else than destroying, and getting oneself liberated from, this *karma-sarira*. When the soul is liberated from the subtle matter of *karma*, it becomes free from transmigration and attains its natural qualities of Eternal Bliss, etc. Jainism which has conceived these ideas of *karma* and Liberation, has also prescribed the means and method of destroying *karma* and attaining Liberation.

of influencing the mind:--(1) A कपाय which exerts the most intense influence on the mind and is of the longest duration is termed अनन्तानुबन्धि (2) That which is comparatively less intense and influences the mind only for a considerable period of time--is called अप्रत्याह्वान. (3) That which is still less intense and of a shorter duration is named प्रत्याह्वान (4) And that which is of the shortest duration and exerts the least influence on the mind is called संज्ञक

Thus there being four types of each of the four कपायs, the कपायs in all become 16. The abbreviation अण^० indicates that the क्षपक first eliminates the अनन्तानुबन्धि type of the four कपायs, the elimination of which makes him fit for clear thinking or vision

मिच्छ, मोक्ष and सम्म stand for the 3 दर्शनमोहनीयकर्मs, viz., मिथ्यात्वमोहनीय, मिथ्रमोहनीय and सम्पक्त्वमोहनीय respectively. The elimination of these 3 कर्मs makes the क्षपक firm in the Faith

अर्त्त stands for the 8 कपायs of the प्रत्याह्वान and the अप्रत्याह्वान types. The observance of the Five Vows is made easy for the क्षपक by the destruction of these 8 कपायs

The क्षपक then eliminates the कर्मs of नपुंसकवेद, which expression stands for नपुंसकवेद and स्त्रवेद. नपुंसकवेद is that kind of कर्म which awakens mutual sex passion in the male and the female. स्त्रवेद is that kind of कर्म

which awakens sex passion in the female at the sight of the male. पुमवेअ=पुरुषवेद, is that kind of कर्म which awakens sex passion in the male at the sight of the female. These 3 कर्म are sub-divisions of चारित्रमाहनीयकर्म

छक्क—this word stands for a group of 6 कर्म which the क्षपक then eliminates. They are —हास्य (frivolity), रति (love) अरति (hatred), शोक (sorrow), भय (fear), and जुगुप्सा (likes and dislikes)

सोहाइए य सज्जलणे=क्रोधादकान् च सज्जलनान्—As stated above कपाय are 4, viz, काध, मन, माया, and लोभ. Every कपाय is of 4 types as stated above and सज्जलन is the mildest of the types. The present expression means that the क्षपक now eliminates क्रोध and other कपाय of the सज्जलन type

The 28 कर्म enumerated in stanza 176 are classified under one head of माहनीयकर्म which are again subdivided into two main groups, namely, दर्शनमाहनीय and चारित्रमाहनीय. मिथ्यात्वमाहनीय, मिश्रमाहनीय and सम्भ्रवमाहनीय belong to the दर्शनमाहनीय group and the remaining 23 कर्म belong to the चारित्रमाहनीय group

177-178 As stated above पाति and अपाति are the two main classes of कर्म. The 28 माहनीय कर्म belong to the पाति class. The elimination of the माहनीय पातिकर्म constitutes the first step in the spiritual progress of the क्षपक. Stanzas 177-178 describe the second step in which some of the अपातिकर्म are annihilated

गदभाणुपुष्पि दो दो=गति or गतिकर्म is that kind of कर्म which determines the abode of existence of the soul. In the second stage of progress the श्रमक first destroys two pairs of कर्म, viz, नरकगति and नरकानुपूर्वीगति, and तिर्यग्गति and तिर्यगनुपूर्वीगति. The elimination of these कर्मस saves the soul from being condemned to the existences of hell beings and lower animals. These कर्मस belong to the पिण्डप्रकृत group of नामकर्मस under the अपाति class.

जातिनाम च जाय चतुरिन्दी—The expression refers to the नामकर्म called जाति. जाति means species of living organisms which are divided into 5 classes (—एकन्द्रिय, द्वान्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय and पञ्चेन्द्रिय) according to the इन्द्रिय or sense organs possessed by each class, and जातिनामकर्म means that kind of कर्म which determines the class of living organisms in which the soul is to take its existence. The expression means that the श्रमक further destroys जातिनामकर्मस from एकेन्द्रिय to चतुरिन्द्रिय, and thus removes the possibility of taking birth as such beings in future.

आयाव उज्जोअ यावरनाम च सुहुम च साधारण अज्जत—These are six names of कर्मस include d in the अलोकप्रकृति division of नामकर्मस. आतपनामकर्म determines personality and उज्जत determines serenity. यावरनामकर्म compels the soul to take birth in organisms which are immovable by nature such as trees. सुहुमकर्म makes the soul to take birth in a very subtle body which is hardly perceptible by the sense organs. साधारणकर्म makes the soul to take

a body which is common to many आत्मकर्म is that कर्म by the operation of which the body perishes before it attains complete maturity of limbs

निद्रानिद्रा च पयलपयल च र्थीण खवद् ताहे— Having eliminated the above name 1 नामकर्म the क्षपक proceeds to annihilate some of the दर्शनावरणीयकर्मs, viz, निद्रानिद्रा प्रचलाप्रचला and स्थानर्द्धि दर्शनावरणीय is a division of the घाति class which is again subdivided into 9 kinds of which 3 are mentioned here निद्रानिद्रा is that kind of कर्म which tends the soul to sink into deep sleep and makes perception absolutely impossible प्रचलाप्रचला causes extreme restlessness of sleep स्थानर्द्धि causes somnambulism whereby one does not perceive what one does or where one moves about Having destroyed 14 नामकर्मs and 3 दर्शनावरणीय कर्मs enumerated here the क्षपक proceeds to eliminate whatever remains of the eight (अवशेष ज च अट्टण्ड), viz, the कपायs of प्रत्याख्यान and अप्रत्याख्यान types described in stanza 176

179 180 These two steps of spiritual progress taken by the क्षपक make him exhausted So he takes rest for a while, and then proceeds further on his path when there are only two moments remaining before he attains Perfect Knowledge In the first of these moments, he destroys the कर्मs given below —

निद्र पयल=निद्रा and प्रचला are kinds of दर्शनावरणीय कर्मs of the घाति class. निद्राकर्म deprives consciousness by

causing sleepiness; and प्रचलाकर्म makes night perception impossible by causing restless sleep

देवगद्ग आणुपुच्छो=देवगति and दवानुपूर्वी गति are varieties of नामकर्म which cause birth among heavenly beings

वैकियिक—a variety of शरीरनामकर्म It gives the power of changing one's body at will and also of making it invisible.

सहजननामकर्म—excepting the first (-११७, वज्रकृपमनाश-सहजनकर्म). सहजन is the mode in which the skeletal parts are joined together by interpenetration. These modes are six and the क्षपक destroys the वमः which cause the last five modes

सस्थान—a variety of नामकर्म It determines the shape, size and character of the configuration of the body. The क्षपक at this stage destroys all types of सस्थान except his own सस्थान

तीर्थकरकर्म—a variety of प्रलोकप्रकृति नामकर्म It fits the soul to become a तीर्थकर in some future incarnation

आहारक is a variety of शरीरनामकर्म whereby the soul develops the power of evolving a new body out of itself to be sent to distant regions and climes

The कर्म enumerated in stanzas 179-180 are eliminated by the क्षपक in the first of the two moments. This constitutes the 3rd step of his spiritual progress

181. In the last of the two moments the क्षपक annihilates the following कर्म—(1) the ७ kinds of

ज्ञानावरणायकर्म, (2) the remaining 4 of the 9 kinds of दर्शनावरणीयकर्म, and (3) the 5 kinds of अन्तरायकर्म

Knowledge is of 5 kinds and the कर्म which are detrimental to the unfoldment of these are also of 5 kinds. They are called ज्ञानावरणायकर्म

दर्शनवरणीयकर्म has already been referred to. It has 9 varieties of which the क्षपक has already destroyed 5, and he now eliminates the remaining 4.

अन्तराय is that kind of कर्म which, flowing under the surface of things, secretly hinders the accomplishment of a particular end which the soul has in view. It is of 5 kinds, all of which are now eliminated by the क्षपक. The annihilation of the कर्म mentioned in this stanza constitutes the 4th and the last step of the क्षपक's spiritual progress. As soon as this is done the क्षपक attains Perfect Knowledge.

182 गन्तुण=गत्वा, having approached परिसाद=Loc. ११११ of परित (परिपद्), an assembly

183 जिनार्थेव=जिन+अधीत, the great or excellent जिन

184 कुम्भापुत्ताड=Abl. sing. of कुम्भापुत्त

185 कदया=कदा when महव्वदं=महा+व्रतिन्, an ascetic; one who observes the Great Vows (of an ascetic) भव-१००० sing. of भविन्, used to indicate the future of 'भू' to become आद्वु=अद्विष्ट, said सप्तम=सप्तम, seventh तदय-तृतीय, third पदर=प्रदर, the eighth part of a whole day

186 निवृत्त = निवृत्त, returned तमतिमिर = तमस्तिमिर, darkness, ignorance महीयल = मही + यल, the surface of the earth.

187 मिहृद्य = गृहस्थ a householder वेश = वेश, dress, state विमुक्तु = विमुच्य, having discarded or abandoned सविशेष = सविशेषम्, especially, particularly निजिअविशेष = निर्जित + क्लेश, in which (worldly) troubles (क्लेश) are vanquished (निर्जित)

188 सुविदियकणयकमल = सुर + विदित + कनक + कमल, a lotus (कमल) of gold (कनक) made (विदित) by gold (सुर) अमल = taintless, bright समलेखरदिअनियचित = धम + लेख + रदित + निजचित, with his mind (निजचित) free from (रदित) the taint (रूप) of exertion (धम) After attaining omniscience कुम्मापुत्त's mind was not affected by any feeling of exertion पवर = प्रवर, best, excellent परिकह = परिकम्, to expound, to preach

189 परम = best, supreme परमोत्तमसुदक्कमाण = परम + औषध अशुभ + कर्मणम्, most efficacious (परम) antidote (औषध) against inauspicious (अशुभ) deeds (कर्मणाम्)

190 दाणाण — Gen plu of दाण (दान), charity अमय = security from fear सव्वधम्मेषु = सर्वधर्मेषु, among all religious practices

191 मणहर = मनोहर, charming, excellent इत्य = अत्र, here, in this respect उदाहरण — instance, illustration, example

192 देवणा=दशना, sermon वरयत्त=वर+सत्त्व, high-souled, magnanimous- सुगमइ=सुगति, excellent or auspicious (सु) position (गति)

193 आयण्णिय=अकर्ष्य, having heard देसचारत्त=दत्त+चरित्र partial observance of the Vows of asceticism

194 बोद्धियबहुयनरो=बोधित+बहुक+नर, who enlightened (बाधित) many (बहुक) men (नर) परियाय=पर्याय, condition, stage, mode of life सुखिर—for a long time सिव=शिवम्, Eternal Bliss, Abolition

195 वैरागकर=वैराग्यकर, that which produces (वर) version (वैराग्य) for worldly life सव्वपापदिओ=सर्वपापरहित, free from (रहित) all (सर्व) sins (पाप) अनन्तसुहमायन=आत+सुख+भाजन, recipient (भाजन) of infinite (अनन्त) happiness (सुख)

196 सिदिदेमविमलसुहगुहसिखिज्जिण्णानिद्वसीधराण्ण=धीदमविमल+सुभगुह+धीजिनमाणिक्कय+सिप्पराजन, by the venerable (धी) जिन माणिक्कय, the foremost pupil (सिप्पराज) of the venerable (धी) an worthy (सुभ) preceptor (सुह) देमावमल रक्ष=रक्षित, composed पण्ण=पण्णम्, a short narrative वादयन्=वादयमान, being said, (passive present participle of the causal of वच् to speak) जयउ=जयतु, may be victorious

शुद्धिपत्रम्.

शृङ्गम्	पात्त	अशुद्धम्	शुद्धम्
२५	१२	अत्रहरिओ	अत्रहरिओ
२७	११	अड्बलिणे	अड्बलिणो
२९	९	जेणप्पणो	जेणप्पणो
३०	४	जओ	जाओ
"	१२	असुभरियाणि	असुभरियाणि
३४	१०	दसण	दसण
३९	१३	दिक्खिआ	दिक्खिओ
४५	३	सट्ठिजुअ	सट्ठिजुअ
"	५	उक्कासपए	उक्कोसपए
"	७	सुपसिद्धे	सुपसिद्धे
"	१०	परिभुज्जए	परिभुज्जए
४८	११	गहिचरणा	गहियचरणा
५१	७	साहारणमपजन्त	साहारणमपजत्त
